THE

CHRISTIAN ADVOCATE.

JANUARY, 1828.

Religious Communications.

FOR THE CHRISTIAN ADVOCATE.

A CHRISTIAN'S MEDITATION AT ENTERING ON A NEW YEAR.

If I Live, or if I Die.

If I live—it ought to be, and by the grace of God assisting me, it shall be, my aim and endeavour to live this year, more as becomes my Christian character and profession than in any preceding year. Much reason have I to be thankful to God who has led me my life long until now; who has crowned my life with loving kindness and tender mercy; who has borne with me amidst all my sins, my ingratitude, my insensibility, my backslidings, my covenant breaking, my comparatively little improvement of all his varied dealings—lifting me up at one time, and casting me down at another, now chastening me, and now causing me to rejoice in his merciful interposition in my behalf—in relief afforded in distress, in support and deliverance in temptations, in restoring my soul from its wanderings, and in the light of his countenance which is better than life. In very deed, when I think what I have been, and how my heavenly Father has dealt with me, I stand and wonder at his forbearance; I wonder at his long suffering, I wonder at his patience, I wonder at the goodness and kindness and mercy and wisdom, which have marked all his dispensations towards me. Truly he is God and not man, else I had been consumed. The warmest emotions of gratitude and praise are due to him from me; and the deepest humility and self-abasement become me in his presence. O most merciful God and Father! accept the gratitude of this unworthy heart; a gratitude which I know not how to express, and which still is unspeakably less than befits the immeasurable goodness which calls it forth. Cleanse, O cleanse my soul, from all its pollutions, in the precious atoning blood of my dear and adored Redeemer! clothe me with his righteousness; sanctify me by his Spirit; form me into his likeness; exterminate every unhallowed principle and propensity of my soul; and help me to devote all that I have and am, more unreservedly to thy service and glory than ever heretofore I have done—Teach me now, especially, to form right purposes for the year on which I have entered; if it be thy holy will that I continue in life till another return of the passing season.

If I live, I purpose, in the strength of God, to endeavour to be more spiritual in the habitual temper of my mind; to have my affections more detached from earthly objects, and more placed on those which are spiritual and heavenly; to live more as in the very presence of God—so that I may in truth be said, in some proper, however humble measure, to "walk with God;" to take more lively, frequent, and affecting views, of the glorious plan

of redemption by Christ, and oftener to recognise my covenant relation to him, to plead it with him, and to rest upon it in unfeigned faith; to labour more after the mortification of every corrupt propensity, passion and desire; to watch more vigilantly and resolutely against those sins that most easily beset me; to cultivate more carefully all the graces of the Christian life—not only the cardinal graces of repentance, faith, hope, and love to God and man, but humility, patience, meekness, gentleness, contentment and resignation; to be more guarded against wanderings of the mind in prayer, both secret and social, and to abound, more than ever hitherto, in ejaculatory prayer.

It is my desire also, that my example should be more edifying, in this than in any former year; and therefore I purpose to be more conscientious in the manner in which I spend all my time—to eat, and drink, and sleep, only with a view to the proper refreshment of my frail nature, and not for the criminal gratification of appetite, or the indulgence of sloth; to let my example before my family be an amiable exhibition of the influence of genuine Christianity, so that they may see the practical effect of religion, and be benefited by it; to pray more and more earnestly, for all those who are connected with me in tender ties, as well as for others, even my enemies; and for the revival of pure religion, the diffusion of the holy scriptures, the success of missions, and of all the institutions of Christian benevolence, which distinguish the day in which I live—not forgetting to be unfeignedly thankful to God, that it is a day in which he seems manifestly to be pleading his own precious cause in our guilty world.

But I am not to content myself with personal and family duties. I will therefore, in reliance on the Divine aid and blessing, endeavour increasingly "to do good to all as I have opportunity"—by a kind and courteous treatment of every individual with whom I have intercourse; by endeavouring to promote religion in the particular church and congregation with which I am connected—aiding, as far as I can, Sabbath schools, and promoting Bible classes, attending conferences and associations for prayer, encouraging my minister in every proper way in the discharge of his arduous duties, preventing dissentions and quarrels, and striving to heal them where they exist, and seeking to preserve the purity and peace, and to promote the prosperity of the church and people, with whom I am united in religious fellowship.

It is also my purpose, increasingly to use all the influence I possess, to promote every thing pious and praiseworthy in society at large,—by speaking a word, as opportunity may offer, in the kindest and most winning manner, to my careless friends and acquaintance, in regard to their eternal concerns; by meekly and modestly, but firmly and undauntedly, sustaining my Christian character and profession before the world, guarding against every thing inconsistent with that character—against ostentation in my religious profession, on the one hand, and on the other, against sinful shame or silence, when evidently called to avow my sentiments and my profession; against unnecessary expenditures in my family, in entertainments, furniture, dress or equipage.

I determine to be the avowed enemy of all practices, however prevalent, popular or fashionable, which are contrary to the interests of true religion and sound morality—to Sabbath breaking, theatres, dancing assemblies, cards, and gambling of every description. I will also endeavour to promote all charitable, pious and publick spi-

rited designs—by speaking favourably of them, taking my share of personal labour in carrying them into effect, and contributing to their funds, to the utmost of my ability: and that I may be able to contribute, I will not only avoid all superfluous personal and family expense, but use frugality and economy, and reduce my charitable donations to a system, that I may know distinctly and satisfactorily how much of what the Lord has given me, I lay out in his immediate service—remembering that he has given me all that I possess, and that I am accountable to him, as his steward, for the manner in which every portion of it is expended.—In this manner, if I live, I think I ought to pass the coming year, and in the strength of my Redeemer, I will attempt it: And although I may come greatly short of the mark at which I aim, still it shall be the mark, at which I will *continue* to aim; and failures and short comings shall not discourage me, or break my purpose.

But this year I MAY DIE. Of this I would be constantly mindful—mindful that my life is a vapour, that I know not the day nor the hour in which my Lord may come; and that his command is, that I should "watch," and be always ready to welcome his approach. If then I am to die, let me consider what I ought to do before the arrest of the disease which is to call me hence; how it will become me to think and act, under that disease, and at the hour of death; and what I may hope for, as the consequence of my departure hence. In preparing for disease and death, I must have all my worldly affairs, as far as possible, put in such a state that I may have no concern and perplexity about them when death approaches, and when I shall have enough to do to grapple with the king of terrors. To this I am also urged, that my Christian character may not suffer, and the cause of religion suffer with it, in consequence of leaving my affairs in such a state that my integrity may be impeached, or my regard to equity be questioned; and likewise that my family and friends may not be put to unnecessary trouble, and perhaps be alienated from each other, by my neglecting to make those dispositions and arrangements in regard to my property, which are calculated to prevent these evils. I must therefore leave no debts that I can now pay; and those that I do leave, if any shall remain, must, so far as is practicable, be clearly and fully provided for. I must not put off making my will, till a sick or dying bed; but I must see that it is now made, and deliberately, cautiously, equitably, and in all respects righteously made; and safely deposited in hands that will not betray the trust. What I give to charitable uses must be accurately defined, and so disposed of as to guard, as far as possible, against its being lost to the intended charity, or perverted in any way from its destined object.

I remember to have heard a minister of the gospel, in preaching on the words, "What I say unto you, I say unto all, watch," make this division of his subject—He said that preparation for death might be considered as threefold—1. Essential preparation. 2. Habitual preparation. 3. Actual preparation. Essential preparation he said was the renovation of the heart, by the power of the Holy Spirit. Habitual preparation he considered as the conscientious and active discharge of every known Christian duty. And actual preparation he stated to be, the keeping of the mind in that state in which death may be met with the most comfort—without fear, perhaps with joy and triumph. Now, in purposing how I will live, if I live, the essential and habitual preparation, spoken of by this

preacher, is supposed to be made. But be it also my concern, to endeavour to obtain and to preserve an *actual* preparation also—to live from day to day, in such a manner that on no day, and no hour, the arrest of death might take me by surprise, and fill me with alarm. I may die very suddenly, and should be prepared for it. I may, by delirium or stupor, be denied the use of my faculties at the close of life. Let it therefore be my care to be always ready.

If gradual disease terminate my life, or if in a short disease the use of my reason be continued to me, it is now my earnest prayer, that I may then so experience the light of God's countenance, and the graces of his holy Spirit, that I may not only bear a verbal testimony to the excellence of religion, but exemplify its blessed efficacy to sustain and cheer the soul, even amidst the pains of dissolving nature. I am aware that dying comforts and consolations are meted out by a wise and sovereign God; and that the *safety* of a Christian's state does not depend, on their presence or their absence. Yet it is lawful to desire them, to pray for them, and to use the most proper means to obtain them. I therefore resolve, that if I approach the dark valley in the full possession of my intellectual powers, I will endeavour to keep my thoughts as much as possible fixed and resting on my precious Saviour; on his infinite merits; on his perfect righteousness; on the covenant that I have made with him, and often ratified in secret prayer and meditation, as well as in the sacramental symbols of his own body and blood; on the freeness and fulness of that redemption which he has wrought out; on the glories of the plan of redemption; on the glory which he now has with the Father; and on the near prospect which I may hope I have, of seeing him face to face, in the heavenly world. With such meditations, I will endeavour to withstand the fear of death, and the assaults of the great adversary. If I am permitted and enabled to triumph entirely over the last enemy, I resolve to be careful and guarded in what I say; neither withholding the avowal of my triumphant feelings, nor expressing them with extravagance or heedlessness. A Christian's last words should be well weighed. I will especially endeavour, during my approaching dissolution, to do all the good I can to others, by warning, by exhortation, and by encouragement—A dying Christian is sometimes like a dying Sampson—more efficient in death, than in the whole of his previous life.

But IF I DIE, I am permitted to look beyond the grave. My treasure, my hope, my happiness are there. O! if I die this year, I trust that I shall *begin* to live—to live the angelick life, to enter on life eternal! It is indeed delightful to anticipate it. I shall be for ever free from all sin. I shall have to struggle no more with the remainders of indwelling corruption. I shall serve and enjoy God, without any hindrance or annoyance from the world, the flesh, and the devil. Alas! what conflicts have I had with these enemies of the spiritual life, ever since I engaged in the Christian warfare. But then I shall have made a complete, a final, an eternal escape from them all. In heaven, there will be no sickness nor sorrow; no alluring, trying, and ensnaring world; no tempting devil to seduce or assault my soul. "There the wicked cease from troubling, and there the weary are at rest—There are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat: For the Lamb that is in the midst of the throne

shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes—And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Yes, the former things will have passed away for ever. And shall I be perfectly holy!—in my measure holy as God is holy! Shall I dwell in the immediate presence of God my Saviour, and taste the ineffable, the inconceivable bliss, that he will impart to his redeemed people! Shall I behold those splendours which now would overwhelm my feeble powers! Shall I have a full and immediate vision of that glory, the faint glimpses of which have, now and then, brought down an anticipation of heaven to my soul on earth! Shall all this be without any fear of change, any possibility of termination! Shall it be strictly endless, eternal, and probably increasing too! Truly I am ready to wish that this year may be my last of trial and of conflict—But I will cheerfully wait "all the days of my appointed time till my change come." Yet it is lawful to "desire to depart and to be with Christ which is far better." Ah! far better indeed—"O when shall I die! when shall I live for ever!"

TRANSLATION OF MARCK'S MEDULLA.

Our correspondent, *a Presbyterian clergyman*, has favoured us with a translation of another portion of Marck's Medulla, accompanied with remarks and illustrations, selected from other authors, or made by himself. In regard to these notes, or as they are technically called, *Scholia*, the writer says—"In adding the *Scholia* to the text of the author, the translator, besides some occasional original observations, designs to extract the substance of some of the most valuable commentaries, arguments, and explanations, of such authors as De Moor, Turretin, Pictet, Van Mastricht, Patrick, Whitby, Hammond, &c. and to incorporate them in a clear and methodical manner; thus forming a body of didactick and polemick Scholia, the value of which can be estimated only by those who are acquainted with these authors. From the mass of English readers, these treasures are kept under the lock and key of an unknown language, or under the ban of scarcity and high prices. The leisure moments from pastoral duties will be employed, (I say not how long, much less with how much success,) in embodying these thoughts with a view to future publication, if they shall be thought worthy.—Meantime, an occasional publication will be made in the Christian Advocate."

We think with our correspondent, that by the observations and illustrations which he proposes to add to his translation of the excellent but extremely compendious work of Marck, he will render that writer more intelligible, and we may add, to the common reader, far more interesting and useful. In this form, we should hope that all our readers may derive from our correspondent's labours the most solid benefit; and we would, therefore, earnestly recommend to all a serious attention to this article. We shall print the translation in our larger character, and immediately subjoin, in a smaller character, the author's Scholia. Some of the sections, it will be observed, are without Scholia, and those attached to others are of considerable length.

John Marck's Marrow of Christian Theology, Didactick and Polemick.

CHAPTER I.

Of the word *Theology*, and its definition.

I. The term THEOLOGY derives its origin from the words Θεȣ λογος, and means the *Speech*, or *Word* of *God*. The doctrine taught by us is so called, chiefly because it both treats of God, and is to be learned from the revelation which God has given us.

II. This term is no where found in Scripture. The appellation *Theologian*, or *Divine*, in the inscription or title of the book of Revelation, seems to have been given to John by the ancient Fathers of the Church, rather than by the dictation of the Holy Spirit.

III. There are, however, words in Scripture of which this term is composed; as τὰ λόγια τȣ Θεȣ, (the oracles of God,) which were committed to the Jews. Compare 1 Pet. iv. 11; and also, ὁ λογος τȣ Θεȣ, (the Word of God). The term λογος (Word) is often used as the personal appellation of the Son of God. Ps. xxxiii. 6—"By the *Word* of the Lord were the heavens made." John i. 1—"In the beginning was the *Word*, and the *Word* was with God, and the *Word* was God."

IV. The same term is often used to signify the word of God, whether oral or written. 1 Thess. ii. 13—"Ye received it not as the word of men, but as it is in truth, the *word of God*." 1 Pet. i. 23—"Being born again, not of corruptible seed, but of incorruptible, by the *word of God*, which liveth and abideth forever." The term *Theology* ought not, therefore, to be rejected as not being found in the written word.

V. There are many synonymous terms, as the *Doctrine of God, of Christ, good doctrine, sound doctrine*, the *form of doctrine*, the *form of sound words*, &c. all which are found in Scripture.

VI. Theology is either *true* or *false*. False Theology admits of a four-fold division: (1.) *False or pretended Christian Doctrine*, or that of Heretics; (2.) *Mohammedan*; (3.) *Modern Jewish*; and (4.) *Pagan*. Pagan Theology is subdivided into (1.) the *Fabulous*, or that of the Poets; (2.) *Natural*, or that of the Philosophers; and (3.) *Civil*, that of the Priests and People.

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SCHOLIA ON SECTION VI.

Next to the introduction of moral evil, there is perhaps nothing more mysterious than the extensive prevalence of false religions. A philosopher studying human nature, or a theologian demonstrating religious truth, might go back to the commencement of Creation, and find in the heresies that have prevailed, an argument for human depravity, that would not fail him, through every successive period to the present hour.

Cain has been sometimes called the first heretick. The idea was probably suggested by the fact, that the apostle Jude describes certain hereticks as having "*gone in the way of Cain*," who, creeping into the Church unawares, had turned the grace of God into lasciviousness, denied the Lord Jesus, opposed the constituted authorities, &c. as well as by the fact of his erroneous theological principles, which led him to wrong worship, and then to actual persecution.

Balaam also was a pre-eminent heretick—"the error of Balaam." Heresies began in the Christian Church with the origin of Christianity. An account of those which have deformed the Church, and disgraced the understandings of men, would fill volumes, and the study of them is for the most part truly disgusting, and yet not altogether without use. For example, a knowledge of the respective heresies of Cerinthus and the Ebionites, in the first century, serves to illustrate the gospel of John, as the knowledge of these and other kindred heresies serves to illustrate his Epistles. Thus Jerome, as quoted by Whitby, says that John wrote his gospel, "at the desire of the bishops of Asia, against Cerinthus and the heresy of the Ebionites, who *held that our Lord was a mere man*, and so he was compelled to speak of his *divine original*."

Clemens of Alexandria, and Eusebius, say that St. John, observing that the other Evangelists had written τα σωματικα, that is, the *series of our Lord's generation according to the flesh*, he wrote a spiritual gospel, beginning from the *Divinity of Christ*, this being reserved for him, as the most excellent person, by the Holy Ghost. *Euseb. Hist. Eccl. lib.* 3, *c.* 24, comp. with *lib.* 6, *c.* 14. Against open enemies without her pale, the Church could contend successfully; accordingly, when ten fierce and bloody persecutions had spent their force and horrors, she still survived, rising,

like the fabled Phœnix, from the ashes of her fires, and with the wings of her devotion—strengthened by the trial—ascending in spirit to her Lord. But when she began to revel in the sunshine of royal and imperial kindness, her vigour was impaired, her simplicity was corrupted, and her watchfulness declined. The materials of her sad corruption, and her ignoble bondage were preparing, and finally the system of superstition, of false Christianity was completed;—it was a heresy, whose character and dimensions could not be adequately described by any beast that has been named among the ordinary or the monstrous productions of nature. The appetite of this beast was voracious, and it fed on human happiness; its voice, which attempted to imitate the thunder of heaven, was dreadful in its roar; its movement shook the earth, while at every step, it trod down some budding hope of man, with an air that mocked the dignity of human nature; it was the terror of kings to their subjects; but at last it fell by the sting of a little animal, which the monster despised.

It is unnecessary to say that I have been speaking of the Papacy of Rome. According to *Hoornbeck*, the system of corruption began with adding human rites to those ordained by God in the Church, then the orders were increased, next the worship corrupted, the sacraments, ecclesiastical government, and finally the doctrines. The actual rise of the Papal Beast he dates from the time of Boniface III., Bishop of Rome, who, A. D. 606, first assumed the title of *Universal Bishop*, which was expressly granted to him by Phocas, the Emperor, and formally confirmed by a Council of Rome. This claim was rejected by the Bishop of Constantinople, who claimed equal dignity and power. This circumstance, in connexion with others, led to the *schism* between the Greek and Latin churches, which afterwards took place. The summit of power was attained when Gregory VII. was made Pope, in 1073. Its decline originated in the opposition of the Waldenses and other witnesses of the truth, such as Wickliffe, John Huss, Jerome, of Prague, until the terrible shock of the Reformation. Marck, our author, says elsewhere, that the system of doctrine in the Romish Church, "like an old garment, is patched together with the rags of old heresies."

The *Socinian* heresy began about the middle of the sixteenth century. The principal founders were Lælius Socinus, who died in 1562, æt. 37, and Faustus Socinus, who was born 1539.

The *Mohammedan* religion, which is that of Turks, Arabs, Persians, &c. was projected by the impostor Mohammed, A. D. 612. The Koran, the sacred book of the Mohammedans, is a heterogeneous mixture of Arabianism, heathenism, Jewish ceremonies, and Christian heresies, such as at that time distracted the Church, viz. the Arian, the Manichean, the Eutychian, and the Nestorian. The fundamental proposition in this religion is, that Mohammed was a prophet sent from God, as much superior to Christ, as Christ was to Moses. Hence Mohammedans agree with Socinians in denying the Divinity and atonement of Christ. They practice circumcision and polygamy, and prohibit wine. They reckon time from the *Hegira*, i. e. the *Flight*, it being the year in which Mohammed was compelled to fly from Mecca to Medina, which happened July 16, 622, in the 51st year of his age. The present A. D. 1828 is of course the year 1206 of the Hegira. The Mohammedan religion prevails in European Turkey, Asiatic Turkey, Arabia, Persia, Egypt, and the Barbary States. On this subject, see *Sale's Preface to the Koran*, and *Prideaux's Life of Mahomet*.

The author calls the *Modern* Jewish religion false, in opposition to the *Ancient* Jewish religion, which was of course true, as being directly from God, and under Divine protection. But ever since the rejection of Christ as the true Messiah, and his *Testament*, they have more and more declined from the true religion, and now pay greater deference to the Talmud than even to the Holy Scriptures. This is truly laying "another foundation." Consult *Stapfer's Polemick Theology*, vol. 3, ch. ii, sect. 1, and *Grotius* on the *Truth of the Christian Religion*, book 5.

On the subject of *Paganism*, the same author may be consulted. In the fourth book of Grotius the following subjects are discussed: the unity of God; the creation of spirits, good or evil, proving that the former should not be worshipped, unless an express command from God could be shown for it. He proves that evil spirits were worshipped by Pagans, and shows the folly of it. He argues against the worship paid to men after death; against that paid to the stars and the elements, to dumb animals and to unsubstantial objects. He removes the objections derived from pagan miracles and pagan oracles. Against the pagan religion he maintains it to be a conclusive argument, that it fell of its own accord, as soon as human aid was withdrawn from it.

Poetry and *Philosophy*, as is well known, flourished in their greatest vigour in Greece and Rome. The fables were coined in the fertile mint of the poet's brain, so that with a truth beyond the conception of Shakspeare, it might

be said that the eye of the heathen poet rolled "in a frenzy," while it "glanced from earth to heaven, from heaven to earth," and bodied forth such strange phantasies in visible, readable, utterable words. Nothing but the most ungovernable, irreclaimable classick enthusiasm, could lead men to speak as they have spoken, in the praise of pagan poetry. That it is admirable in its genius and spirit, aside from its morality, none will deny. But to think of it in conjunction with the dignity of sacred poetry! The heavenly genius, the never-failing spirit, the simple truth of the story, the superior dignity of the theme and the thoughts, the alternation of exquisite beauty and awful sublimity, the high moral purity and the noble end of the latter, remove all comparison to an interminable distance.

The *philosophers* drew upon the mysteries of nature, as an inexhaustible mine, for their theories. While all that is valuable and useful in heathen philosophy has been acknowledged and illuminated by Revelation, its trifles, falsehoods, and immoralities have been justly condemned. Revelation offers no injury to the structure of solid argumentation built of natural truth, but her hand never spares the cobwebs of sophistry, for they have been spun out of error, to which Revelation is uniformly opposed. There was a time when the Fathers of the Christian Church were carried away with heathen philosophy. Sometimes the Platonick, sometimes the Aristotelian philosophy prevailed. But it is certain the purity of Christianity was much corrupted by the admixture of any one of them.

Civil Theology, or the *Religion of the State*, was entrusted to the care of the priests, or the lawgivers, for the benefit of the people. In the ancient monarchy of Egypt, the functions of the sovereign were partly civil and partly religious. The king had the chief regulation of all that regarded the worship of the gods, and the priests, as his deputies, filled all the offices of state. So Poti-pherah is called (Gen. xli. 45) "the *priest* of On," which the margin rightly translates the "*prince* of On." Jethro, the father-in-law of Moses, (Ex. iii. 1.) held the same office in Midian. The Egyptian priests were both the legislators and the civil judges. They imposed and levied the taxes, and regulated weights and measures. In Rome, the king was *Pontifex Maximus*, or the High Priest. To conclude, it is declared by Tytler to be a vain and preposterous labour of modern mythological writers, to attempt to trace all the fables of antiquity and the various systems of pagan theology, up to one common source. The absurdity of this is best shown, by comparing the different and most contradictory solutions of the same fable given by different mythologists, as, for example, Lord Bacon and the Abbe Banier. Some authors, with much indiscretion, have attempted to deduce all the pagan mythologies from the holy Scriptures. Such researches are not only unprofitable, but positively mischievous.

The following meditations were found among the manuscripts of that eminently holy man, of whom a memoir was inserted in our last number. There is a savour of piety in them, especially in those subsequent to the communion, which should preserve them from oblivion; and which it seems to us must render them both interesting and edifying to every truly devout mind. They are properly introduced with a few explanatory remarks by the writer of the memoir.

MEDITATIONS, PREVIOUSLY AND SUBSEQUENTLY TO THE CELEBRATION OF THE LORD'S SUPPER. *By the Rev. Joseph Trimble, deceased.*

The custom is still retained, in many of the Presbyterian churches in the western states of the American union, of appropriating several days to religious services, when the Lord's Supper is celebrated. Thursday is set apart as a fast day, Saturday as a preparation day, and Monday for the improvement of the solemnities of the preceding Sabbath. Whether this as a general practice would be to edification, it is not needful at present to determine. It would necessarily prevent so *frequent* an attendance on that ordinance as is desirable, and in accordance with primitive usage. But in country congregations, where meetings during the week are very inconvenient, services may properly be multiplied on these occasions; and the infrequency of the communications is in part remedied, by the custom of communing, by both

pastor and people, with adjoining congregations. The first of the following discourses, of which but a fragment remains, was probably delivered on the preceding Saturday, and the second, on the following Monday.

Meditations previously to participation. "The Lord has appointed various ordinances, in which he is wont to meet with those who love him and who think on his name, and through which he communicates grace and strength to their souls. Prayer, reading the scriptures, meditation, religious conversation, preaching, baptism, and the Lord's Supper, are all ordinances of his appointment. The last mentioned ordinance is one in every respect deeply important. In it the Lord admits his own children to the most near and intimate communion with himself. In order to a profitable attendance on this ordinance, let us meditate—

1. *On its Author.* It was instituted by the Lord Jesus Christ, as King and Head of his church—"This do in remembrance of me." It was instituted at the most solemn and interesting period; immediately before his crucifixion, and in full view of his awful sufferings—We have a gracious and compassionate Redeemer.

2. *On its design.* It succeeded and took the place of the Passover, and was designed to enliven and strengthen every grace of the Christian. It is particularly a commemorative ordinance—"This do in *remembrance* of me." The object of remembrance is the Lord Jesus Christ. We should call to mind his great love—"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish." It reminds us of Christ's willingness to undertake our redemption —"Lo I come." It reminds us of his humiliation, of his sore suffering, of his wonderful tenderness and compassion, of his last conflicts in the garden and on the cross, of his resurrection and exaltation, and of his offices and endearing relations to us. We should remember the blessed fruits of his great redemption—How many have been drawn to this Saviour "lifted up!" Let us remember too the *price* inestimable of our salvation—the precious blood of the Son of God; and the demerit of our crimes, which were the procuring cause of his sufferings.

3. Let us meditate on the *preparation for a profitable attendance* on this ordinance.

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Meditations subsequently to participating. Much of the benefit of ordinances is lost by too much negligence in our subsequent conduct. Many no doubt have some special engagedness *before* such solemn seasons; but they straightway forget where they have been, and how employed. It is usual when we return from a feast or entertainment, to ask ourselves how we fared? What kind of entertainment we had? What company? What new things and strange we have seen? What we have learned from the master of the feast? And assuredly such questions may with great propriety be addressed to those who have been at the great gospel feast; the most rich, and costly, and wonderful, that ever was made. Yesterday the most of us participated in this Divine banquet. The most rich and costly dainties, living bread, and living water, were in our offer—We were entertained by the most august personage in heaven or earth—We were called to witness strange things. It becomes us, then, my friends, to ponder carefully on what have been the exercises of our minds.

The first question then shall be, How did it fare with you at the feast? Had you a good time? Was the place sweet and awful, with Christ within the doors? Did you

meet with the beloved of your souls?" I have been long crying, says one, O that I knew where I might find him! I have been searching the wonted chambers of his grace, but my Beloved had betaken himself away. Almost desponding, and not knowing where else to go, I ventured to his banquet, and lo! he was there! He granted me the desire of my heart. I found a feast of fat things. My soul made me as the chariot of Amminidib. I found him whom my soul loveth; I held him, and would not let him go. My heart was melted in love and gratitude—was broken in deep contrition, and I was enabled with humble hearty confession of sin, self-emptied, to give my heart to my Redeemer, and take him as my precious soul-satisfying portion. I was enabled with humble, holy calmness, and freedom of soul, to treat with him; to lay hold of his covenant; to tell him all my wants, and to trust in his mercy and grace. My soul was sweetly ravished with his love, and I was constrained to say, "How awful is this place!" Surely God is here! "Bless the Lord, O my soul, and forget not all his benefits." "The Lord is my shepherd, I will not fear." "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

O my friends, if this has been the happy case with any of you, if you have found refreshment, strength, quickening, comfort, clear views of the object of your love, be thankful. Rejoice, though with trembling. Ascribe it all to the grace of God, and be deeply humbled, knowing that it is all of God that you have been so highly favoured. You remember the case of Peter, when on the mount: he says not a word of making any thing for *himself*.

Again: if Christ be come to you, treat him well, entertain him kindly. Follow hard after him. Let the thoughts of him and of his love be constantly in your mind, and beware of every thing that would cause him to withdraw. Earnestly entreat Christ to stay with you; you cannot have better company. "O be not as a wayfaring man that tarrieth for a night." "Pass not away, but abide with thy servant." Set conscience at the watch tower of your hearts, that no stranger may enter. And when temptations knock for entrance, say, "It is for the Prince; the Lord hath entered in by it, and therefore it shall be shut." Speak often of Christ, and of his love and entertainment, and recommend him to others who are yet ignorant of him. Remember also that Satan envies you; he watches you as a pirate doth a ship richly laden, and will endeavour to take, or at least exceedingly to trouble you. Beware of pride of heart: Be humble; ever remembering that you are a worm of the dust. Be much concerned for God's glory. Be active and vigorous in his service. Labour in every way to keep what you have obtained. "Lord be surety for thy servant for good." Finally—think on the prospects before you, and let them animate you. All that we enjoy here is but an antepast, a foretaste of that which shall fill us with joy unspeakable and full of glory.

But perhaps few of us can say that we have so met with our God as to enjoy the light of his countenance, and true elevation of affection. Some may be saying, "It was to me a barren ordinance, I had a cold time. No meltings of heart: no vigorous faith, and ardent love, and bitterness for sin: no sweet liberty in prayer and renewing of my covenant. Oh the leanness, the leanness of my soul! To such I would address a few words. And first, What did you expect? Perhaps you have expected nothing; but have gone as heretofore, and paid a decent external attendance on the ordinance; have had no searchings of heart before hand; felt nothing of want; had no desire; and have therefore

come away as you went. O! if this be the case with any, there is great reason to fear that they were unwelcome guests. Christ loves to fill the hungry soul. You have reason to lay the matter to heart, lest you should be thrust out at the great day. We cannot speak comfortably to such.

But some may say—Ah! this is not my case. I think I have found Christ precious to me in days that are past, and I longed to meet with him now. I prayed, and searched, and desired, and came with expectation, but found nothing. And now surely the Lord is angry with me, and what shall I do? Lay not the blame on the master of the feast: for he filleth the hungry with good things, and sendeth none empty away, without good cause. Examine your case closely. Perhaps you will find that you have been slight in preparation. You have not been duly sensible of your wants; or you have not been watchful enough during the time of communicating; or you have been leaning too much on your own strength. If however you can approve yourself to your conscience in all this, then, secondly—The Lord may, for wise purposes, have left you so, to try and sift you; or for your spiritual improvement. He may thus try you, to see if you will still cleave to him, and not despond. Still follow after him, and say, "though he slay me, yet will I trust in him." It may be for your great spiritual good, causing you to exercise much more diligence and engagedness in his service. He thus left the spouse when slothful, and she was excited to rise and seek until she found him. It may lead you past ordinances, ministers, and all means, to himself, the blessed source of all good. It may teach you to wait on the Lord, and not faint, but hope, and quietly wait for his salvation.

Thirdly: You may have met with Christ. Jacob found God in Bethel, yet he said, "I knew it not." The two disciples had their hearts warmed, yet they knew not that Christ was with them. You have not indeed obtained what you expected: you may have been expecting large measures of grace, comfort, hope, peace, and joy, such as you have never had, and thence have overlooked the feebler exercises which you have had. If you have received a crumb, O, be thankful! But you may have obtained a deeper sense of the evil of sin, of the hardness of your heart, of your want of love to Christ and engagedness in his cause; a deeper sense of your need of Christ, and your own helplessness. If so, be not discouraged. You may still have his Holy Spirit striving with you, keeping you awake and alive, and feeling after Christ, whilst others are dead and quite insensible. This is matter of praise.

General Directions.—1. Be true and faithful to your master.

2. Study to be active and diligent in his service.

3. Abandon all former sins, and strictly guard against them.

4. Keep a watchful eye and strong guard against the temptations of Satan.

5. Study the blessed art of feeding on Christ after such ordinances. These living waters follow us wherever we go.

6. Keep a lively and lasting impression of the vows which have been made.

7. Crucify sin, after seeing Christ crucified.

8. Walk under a sense of God's all-seeing eye.

9. Be cheerful and contented under all trials, and in every condition.

10. Delight in the company of the people of God.

11. Study to shine in all the graces of forbearance and forgiveness.

12. Labour to keep a longing desire after communion seasons here below, and for eternal communion with God.

Signs of having enjoyed communion with God.—1. Low thoughts of ourselves. Ah "Lord, I am not worthy that thou shouldst come under my roof."

2. Weary of the burden of sin: groaning under it.

3. Pantings after Christ.

4. Resignation of spirit, and dedication to God.

Suitable exercises after Communion.—1. Admiring views of Christ.

2. Delight in the gospel plan; the covenant of grace.

3. Heart meltings at the remembrance of Christ.

4. Performing every commanded duty.

Warning to the wicked.—But O! are there not some here who know nothing of these things? Some before whose eyes Christ Jesus has been set forth crucified! yet who have never felt one bitter pang for sin, one tender drawing of love to the Lamb of God? Still your seats are empty at the feast. What alarms you, my friends?—Why will you not come and take one look at the bleeding victim? You surely need such a Saviour! You have sins to wash away! You have a deep leprosy, that nothing but the blood of Christ can heal; a malady that will soon prove fatal, unless cured by the Great Physician!—Why do you stand without? Not for want of room. No; after all Christ's servants can do to compel sinners to come in, "yet there is room." Not because Jesus is unwilling. No; he cries, "Come unto me all ye that labour and are heavy laden, and I will give you rest." "Look unto me all the ends of the earth, and be saved." "If any man thirst, let him come unto me and drink." Why stand without? Because you are ashamed? Yes, you are ashamed: ashamed of Christ and his Gospel! But, O, remember Christ's own words: "Whosoever shall be ashamed of me and of my words, of him will the Son of Man be ashamed when he shall come in his glory." "He that denieth me before men, him will I also deny before my Father which is in heaven." Oh, beware! resist not his love and grace, but now come, in the day of his merciful visitation.

Miscellaneous.

MEMOIR OF THE REV. DR. HENRY.

The prosperity of the church depends unquestionably upon the sovereign blessing of her Head; still, ecclesiastical history records an almost uniform coincidence between her spiritual condition and the character of her ministers. And if the present be an improved state of the church, doubtless there is also on the whole, whatever may be their particular points of inferiority, a corresponding improvement in the ministers of this generation. Nor is it to be questioned, that as the period of the church's transcendent glory draws on, the personal holiness of the ministry will be still advancing. There may never be a demand for greater talents and learning than have been already employed in the service of the church; but as there is and long will be a demand for increase in the numbers, so likewise in the grace and devotedness of the ministers of the gospel.

The lamented man above named, had by his manner of life, convinced those among whom he lived and laboured, as their flowing sorrows and the manner of his death, have now convinced others, that eminent as he was in the faculties and accomplishments of his mind, yet

above these and the high distinction in the world which they enabled him to attain, he esteemed that self-renouncing holiness without which no man shall see the Lord. For his premature and sudden death he was not unprepared. He met the king of terrors in the vigour of his age, and in the midst of his duties; and he met him without discomposure. The abrupt termination of his life was eminently happy; and having finished a speedy course of earthly toil and conflict, he triumphantly departed, to receive the crown of righteousness from the gracious hand of the Lord his righteous Judge.

Thomas Charlton Henry was the eldest son of Alexander Henry, Esq., of Philadelphia. At his birth and during childhood, his father repeatedly devoted him to the ministry, trusting that the source of all wisdom and grace would, in due season, furnish and separate him unto that holy work. But the years of his minority, full of buoyant spirit, intolerant of restraint, and given to the pleasures of the world, little indicated that the designations of the Divine will, and of parental desire, concerning him, were the same.—When, however, we hear the chief of the apostles saying, upon a review of the infatuated days of his early life, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful; putting me into the ministry, who before was a blasphemer, and a persecutor and injurious;" it does not surprise us that the inconsiderate and ardent young Henry should become a chosen vessel unto Christ, and be a faithful and exemplary reprover of that world which was now the object of his idolatrous affection.—Wild as was the spirit of his boyhood, it did not discard the love of books. His father, eager to cherish this disposition, gave him access to every advantage for its just and prudent indulgence; but his inclination for reading not gaining sufficient strength to supplant lighter propensities, the hope of his becoming a serious and successful student was almost precluded, and he was placed, when about eighteen years of age, at mercantile business. This calling, however, was not congenial to his cast of mind, and after a very short trial, he resolved to apply himself again to the pursuit of learning. Having heard of a remarkable attention to religion among the students of Middlebury College, his father sent him thither, in hope that he might, by the good pleasure of God, share the effusions of the Holy Spirit, then granted to that institution. This wise and provident care of paternal piety, so consistent with his early consecration to God, was not exercised in vain. Among his classmates in college, were the missionaries Fisk and Parsons, with whom he doubtless now companies in the upper sphere of light. It is not, however, to his being associated in collegiate pursuits with these heavenly minded men, that we are to trace the immediate occasion of his conversion. The agency concerned in that event, God intended to mark, as undeniably and signally his own. The college in Middlebury enjoyed three several revivals of religion, while he was its inmate. The first disappeared, without producing more than a passing impression of seriousness on his mind. The second, at its very commencement, sent into his heart a strange, searching, sin-revealing influence; which, after a process of pungent and self-abasing conviction of guilt and helplessness, brought him to submit himself, unreservedly and rejoicingly, to the mercy of God in our Saviour Jesus Christ. Of the third revival he was an active and laborious instrument—A wonder it was surely, to himself and others, that he who, so late, seemed almost impassive to the

most serious appeals of religion, should now be the zealous seconder of those appeals. Having by the Holy Spirit's illumination, discovered the inestimable worth of his own soul, he knew how to value and love the souls of his fellow creatures. Having beheld the glory and tasted the love of Christ, he could not refrain from employing his newly imparted gifts of persuasion and prayer, to bring his college companions to a participation of his blessedness. In these first essays to win souls, he discovered an intenseness and vivacity of feeling—an ardour and energy of purpose—a tender and gentle boldness, not common in initial piety. Nor did he exert himself in vain. Many, it is believed, were saved by his means during his last college year.

It was during these times of gracious refreshing, that he acquired the essential principles of his future eminence as a Christian minister; and no circumstances could have been more favourable for laying a good foundation for high ministerial excellence. In these special outpourings of the Holy Spirit, which are commonly termed revivals of religion, the gospel is revealed in peculiar lustre and power, and its impressions upon the heart are peculiarly deep and vivid —impressions of a character invaluably important to a minister especially, who, by no attainments of learning, no gifts of understanding or genius, can be qualified to preach the gospel aright, any farther than the gospel itself has affected his own heart.

Soon after his change of character, Mr. Henry began to inquire into the pleasure of its author, concerning his future course of life. The result of a very serious deliberation on this subject was, that he solemnly offered himself up to God, to be qualified and employed, if so it should seem good in his sight, as a minister of the gospel—thus, in the twenty-second year of his age, and after a youthful career which foreboded a different issue, entering most hopefully upon a measure, which led, in good season, to a fulfilment of the first petition which his father's adoring thankfulness expressed, upon receiving him from the hands of his Maker. In taking this solemn step, as he did not consult with flesh and blood, neither, we may confidently say, was he influenced by motives from that source. The sacred office could open to him no door to selfish gratifications. In this country, where the state grants nothing to the church but protection, while every man may hope, with due talents and exertions, to win the very first civic distinctions; the work of the ministry, promising no other respectability among men, than that which may connect itself with entire abstraction from the world and exclusive devotedness to the spiritualities of the holy calling, affords few temptations to men of worldly designs; nor do we know how to explain the conduct of a man, who, born to affluence and to the best advantages for attaining to secular eminence, should, under such a civil government as ours, deliberately pursue "the office of a bishop," in the spirit of worldliness.

He was graduated at Middlebury, in 1814, and obtained one of the first honours of the college. But he had already commenced preparation for the ministry. He was so much in advance of his class, that his senior year was chiefly given to theology.—Two additional years of laborious study, were spent in the Theological Seminary at Princeton. He was licensed to preach by the Presbytery of Philadelphia, and for two successive years performed gratuitous missionary labour. Some months of his missionary life were passed at Lexington, Kentucky; where he had great popularity as a preacher. From Lexington, he was unani-

mously called to take the pastoral charge of the First Presbyterian Church of Columbia, South Carolina. Here he remained about five years. The church grew rapidly under his ministrations, and was flourishing when he left it. He was much beloved by his people, who still hold him in most affectionate remembrance. From Columbia he went to the Second Presbyterian Church of Charleston, January, 1824; where he continued till his death.

That event occurred, near the close of the fourth year of his labours in Charleston. He had been urgently dissuaded from remaining in the city, during the prevalence of a violent epidemick fever; but with a distinct knowledge of his danger, and after weighing very seriously the affectionate remonstrances of his friends, he decided, under a conviction of duty, contrary to their wishes. He resolved that the interests of his flock, and the honour of his Lord, demanded the exposure of his life.—On the morning of the 1st of October, he was as well as usual—in the afternoon he was under the arrest of death. He had just finished correcting a work which he had written for the press, when a sudden chilliness gave the first indication of the approach of that malignant disease, which in less than four days, terminated his life. In the evening, already very ill, he said to a friend, "I know not what the Lord intends, but if my work is done, I shall be glad to go home;" and then repeated the following lines—

Sweet to rejoice in lively hope,
That when my change shall come,
Angels shall hover round my bed,
And waft my spirit home.

During the two next days, the symptoms of his disease, fluctuating as they advanced, filled his friends with alternate fear and hope for his life. When informed, at length, that his physicians thought his case very critical, he observed, "I think it very possible—I feel that I cannot remain long in this situation." "It is more than possible," it was said—"It is extremely probable that you have not long to live—how do you feel in prospect of so great a change?" "I feel a sweet, composed, delightful calm—I am willing to trust all in the hands of my Redeemer. He is now very gracious to me." "Have you a desire to depart and be with Jesus?" "I cannot say," he answered, "that I have any particular desire, one way or the other. I am willing to leave myself and all in the hands of God." "And can you leave me," said Mrs. H., "and the dear little children, and the church, in his hands?" "Yes—I know he can provide for you all, and I can rely on his promises and his grace. I can leave you all—my work is done." "Do you wish to leave any directions," asked a friend, "respecting your temporal concerns; or any message for your father?" "I wish you to understand," he replied, "that I have no anxiety, not the least, in the prospect of death;"—and then having expressed his will, as to the disposal of his affairs, requested that he might be left alone with his wife.—He afterwards called for his children, spoke to them affectionately, and gave them his last embrace. "I shall soon know," he then observed, "more of eternity than I now do. Eternity! there is my exalted, glorious home. Oh, how vain, how trifling, how little, does every thing appear in the light of a nearing eternity."—After prayer, offered up at his request, he said to Mrs. H.—"My dear wife, you will now have to go alone;" and added, addressing himself to Dr. Palmer, "We have thus far passed sweetly through life together." "Our work," said he, taking the hand of a member of his church, "will soon be done—we shall soon be in eternity—Oh! be ready for it."—He was asked, "Are you

ready to go?" "I am rejoicing," he replied, "in a merciful Redeemer. If he calls me away I am safe." "You have chosen," it was said, "the good part." "Oh, I have won it," he replied, "I have not the shadow of a doubt, or a fear, upon my mind. I have not a wish, desire, hope, or thought, on earth; they are all above; nothing can turn my thoughts." "Have you no anxiety," said Dr. Palmer, "in leaving your worldly friends?" "I have had, but have none now. I can leave them in the Saviour's hands—But for this, I should be most miserable." The church, he feared, would go wrong; but being reminded that Christ was her King —"Yes," he said, "there is safety there." To Dr. Palmer he remarked, "I am unwilling to say that any denomination is altogether right." Some time after he exclaimed, "Come, Lord Jesus, come quickly, come now, come immediately, this moment, just as suits thy holy will." Observing the grief of his wife, he said, "is that right, my dear, is that right? we shall soon meet in heaven." "I hope so," she replied. "Hope so," he answered, "we must, we shall—how could it be otherwise." He afterwards remarked, "God has been very merciful in sparing me so long, and making me an instrument of good." He said to a friend, "we have often conversed together about heaven. I shall know and love you there." He offered up early in the evening a short but comprehensive and fervent prayer, which he concluded by saying, very emphatically, "for the Redeemer's sake—for the Redeemer's—Amen." Dr. P. said to him several hours after, "My dear brother, do you know me?" He replied, with great earnestness, "yes, my dear friend, Dr. Palmer." "Are your prospects still bright?" "The same; no change, no change." "Has death lost its sting?" "There is a kind of mild, meek, sweet, departing, going down, of the soul." Shortly after he exclaimed, "Oh glorious expectation—glorious expectation," and then repeated the lines—

> Angels will hover round my bed,
> And waft my spirit home.

Having given some directions concerning a work of his then in the press, he said, "I have done, I have done." Dr. Palmer asked him, "Do you find that gloom in death which some apprehend?" He replied, with difficulty, on account of the shortness of his breathing, "a sweet falling of the soul in Jesus—Oh! what mercy! what mercy!—I don't understand it." It was not long before the close of this scene of triumphant grace, that a friend said to him, doubting whether he was still conscious to earthly sounds—"You will soon be presented spotless, through the blood of the Lamb."—"Oh!" said he, "you interrupted me; I had a beautiful train of thought then." In a little while, that thinking mind, which thus asserted its indestructibleness, by continuing its functions active and vigorous in the very juncture of separation from the body, went rejoicing from this stage of fearful trial, to commingle with pure spirits before the throne of God.

Such a scene is rapturous as described; and what must it have been as witnessed. The expressions we have recorded, to which many more of a similar kind might be added, were uttered with a countenance enlightened by heavenly joy, and with a tone of animation of which no description can convey an idea. "His tongue," says one who was present, "was loosed, and a more edifying, I ought to say an equally edifying death-bed scene, I have never witnessed. Oh! may I never forget it, and never forget to improve the interesting moral and spiritual scenery which was presented there. Strong faith, triumphant hope, fervent prayer; these were

the exhibitions of his dying couch; and exhibitions not pale, or dim, or faint, but luminous in their degree, like the Sun of righteousness, from whom undoubtedly they originally proceeded." It is on occasions like this that Christianity assumes its brightest earthly forms, appearing in glory, like its Author when transfigured. Unbelief now stands confounded, while the Christian mingles with the tears of his natural grief, the unutterable joy of his own anticipated triumph over all the power of death and the grave.

He died October 4th, 1827, at four o'clock in the morning, in the thirty-eighth year of his age, and the eleventh of his ministry. His departure has elicited many testimonies to his worth. Known extensively, he has been every where lamented. His ministerial brethren in Charleston, in terms which only the purest regard and affection could have suggested, have freely witnessed to the superiority of his gifts and attainments, and have deplored his untimely separation from them, as a most afflictive personal calamity, and as casting gloom over the prospects of the southern church —His own flock were plunged into the depths of affliction. He was their pastor not quite four years, but his labours had been pre-eminently valuable, abundant, and useful; he had been the instrument of a revival of religion among them; they were united, established, and enlarged, under his ministrations; and he fell a victim to his zeal for their salvation. They have not been insensible to the greatness of their loss. Unfeigned sorrow of the deepest degree, has expressed itself in all their resolutions and conduct, on this melancholy occasion. But those who sorrow most, are to be found in the circle of his domestick relationships, overspread as it is, with desolation known only to those who fill it—And if it would not be intrusive, we might notice one, who stands alone there, as peculiar in distress, as she was in affinity to him. What she endures, under a stroke that has been felt so far, it is only for herself to understand; but it is consoling to us to feel assured, that the grace which made him so happy in death, causes her to rejoice, in the midst of her sorrow at his removal.

The ministerial course of Dr. Henry was peculiarly marked by progressiveness. That the joyful animation by which the first months of his new life were so strikingly distinguished, should be retained in all its vigour, during his preparatory studies, those who know by experience the nature of the trial, to which lively but unpractised piety, under such circumstances, is exposed, would hardly have expected. He has been heard to reflect most severely upon himself, that his feelings were not more deeply spiritual, when he began to preach the gospel. The spirit of his office, however, was upon him, in power, soon after he had engaged in the discharge of its duties. His views and plans for life, showed his abjurement of the world. With worldly affairs, associations, schemes, he did not entangle himself. He kept his mind free for the one great pursuit to which he was devoted. Studying to show himself approved unto God, a workman that needed not to be ashamed, and having an enlarged conception of the mental furniture requisite for that purpose, he set himself to accumulate treasures of knowledge; diligently meditating in the sacred scriptures, in the writings of ancient and modern divines; and in such books of history, literature, and taste, as are best adapted to improve intellectual character. He was a careful student of the Hebrew, Syriack, and Arabick; he was familiar with the ancient classics; and he was well acquainted with the modern languages, French, Spanish, and Italian. He read the works of his own times, and had extensive and accurate knowledge of pass-

ing transactions, political, literary, and religious. He was especially observant of the missionary operations and other movements of the church, deeming that the unacquaintance of ministers with the religious exertions and successes of the present day, except under most peculiar circumstances, involves them in the blame of indifference, to matters which ought to absorb their cares. Thus, through desire, having separated himself to that pursuit which, perhaps above all others, demands various and extensive knowledge for its just prosecution, he sought and intermeddled with all wisdom; producing meanwhile, in his weekly preparations for the pulpit, various fruits of sober thought, which would have eminently justified the application to him, of our Saviour's description of a well furnished and diligent preacher—"Every scribe instructed for the reign of Heaven, is like a householder who bringeth out of his store house new things and old." That he might be able to accomplish these various labours of the mind, he devoted eight hours of the day to close study, and observed the most rigid system in his whole manner of life.

His profiting appeared to all. Knowledge gave him power, and he rose to high standing and commanded great regard. His superior abilities were often called into service on occasions of extraordinary importance, and seven of his performances, on such occasions, were at the request of his hearers, given to the publick. Occasional sermons are not his only printed productions. His mind, constitutionally ardent, could not refrain under the expansive influence of that intellectual fire, which his books and thoughts kept burning within it, from wider and longer continued reaches of exertion. In 1825, he published a small volume on popular amusements; he left at his death, "Letters to an Anxious Inquirer" passing through the press; and "Etchings from the Religious World," in manuscript. The first of these, now before the public, is a neat octavo; and the last, which has been very highly commended by those who have seen it, will make a still larger volume. Of these works, the limits of this article forbid more than the general remark, that we cannot doubt that their perusal will produce as high a conviction of his intellectual and moral excellence, as will be obtained from this cursory review of his life. He received the degree of Doctor of Divinity from Yale College when he was but thirty-four years of age.

His mind became more spiritual as his resources of learning were augmented. His exertions to make knowledge available to the high ends of benevolence, were not less abundant, than the severe and abstracted studies, by which he pursued knowledge. In preaching the word, he was instant in season, out of season reproving, rebuking, exhorting, with all long suffering and doctrine. His Sabbath ministrations were but a small part of the means which he employed, to reap the fruits of salvation from his knowledge in the mystery of Christ. He greatly delighted and abounded in the more free and familiar exercises of the evening lecture, the Bible class, and the family visit. The means, he said, from which he expected his chief success in the ministry, were preaching in the lecture-room, and from house to house. He was prompt and happy at introducing the subject of religion in private discourse with individuals, and his "Letters to an Anxious Inquirer," were written to a gentleman whose attention he had previously excited by personal conversation.

He made no man his model as a preacher. His manner in the pulpit, was always conformable to "that ground-work of nature which God created in him," and which was "the

mould and foundation of all his peculiar gifts and virtues." His discourses were carefully precomposed, and instructed, while they aroused, or reproved, or comforted his hearers. There was an uncommon variety in his style. He was imaginative, cheerful, severe, solemn, tender, as suited his topick or purpose. Understanding his subject, he was always at ease, and spoke his happiest thoughts and periods, without the appearance of effort at enunciation. His chief aim was always at the heart, and in addressing a class, he would speak to one individual of it, as if he were the only one it embraced. He was, in the best sense, a powerful preacher. One who heard him in the interior of England remarked, as is stated in a letter to a friend in this country, that with such preaching as Dr. Henry's, it was no wonder we had revivals of religion.

There was a good degree of correspondence between his labours and his success in the ministry. His planting and watering were attended with the wondrous influence that giveth the increase. In both his scenes of pastoral faithfulness, he was instrumental in turning many to righteousness; in the last, he gathered the plenteous fruits of a special effusion of the Holy Spirit. Nor did he labour in vain, in his occasional excursions. His care for the souls of his companions in travel, was rewarded in several instances, by their probable conversion. A short visit which he made to Europe for the restoration of his health, was a visit of eternal mercy to a number of persons, who have since acknowledged him as, under God, their father in the gospel. He was much esteemed abroad as well as in his own country. Among his European acquaintance, several of distinction, clergymen and others, showed him proofs of special regard, and solicited his correspondence. As a man, he was affable, meek, kind, and affectionate. He was an agreeable companion, a faithful friend, and an example of the virtues which bless the quiet scenes of domestick life. What he might have become, if he had remained with us to greater maturity of years, it is pleasing to consider, but the inscrutable pleasure of God has unexpectedly removed him to a state more favourable to improvement. And with the tears which we shed at this afflictive dispensation, we mingle our devout congratulations and thanks, at his glorious transition.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay X.

The Theory of Utility concluded.

The theory which resolves the essence and the obligation of moral goodness into its utility, proceeds upon an erroneous view of the nature of that connexion which we observe to exist, between different events in the ordinary course of Divine Providence. This connexion, it is manifest, is constituted; it proceeds not from necessity, nor from any supposed nature of things, but from the will and appointment of God. The celebrated theory of utility, however, is founded on the common prejudice,—a prejudice which the slightest reflection, it might be expected, would be sufficient to correct,—that the succession of events, when constant and uniform, results not from will, but from some kind of necessity. It seems that there is a strong propensity in men, when they see two events constantly conjoined, to consider the connexion between them as necessary, as what could not be otherwise; and to overlook the agency of mind in its appointment and production. From this source have proceeded many unhappy and inveterate mistakes, in some of the most important departments of human knowledge. It has led to a total misapprehension of the object of physical science; which is

to ascertain what events are uniformly connected, and the laws which regulate their succession; not, as many have supposed, to investigate necessary connexions, or to discover the efficient causes of the phenomena of nature. It has led to interminable disputes respecting the human will, by the unphilosophical and absurd distinction to which it has given birth, between necessary and free agency. It obscures the evidence of the fundamental doctrine of all religion, the existence of a God; and it serves to hide from our view the work of his hands, by leading us to attribute his wise, powerful, and beneficent operations, to a mysterious and inexplicable necessity. It has given occasion to the formation of a number of groundless theories, in relation to the nature and obligation of moral goodness, according to which the duties of men are supposed to be constituted independently of the will and authority of God. Of this the theory of utility furnishes a striking exemplification.

It appears highly probable, that in early infancy we attribute life and activity to almost every thing around us; and that sensations, desires, and volitions, similar to those of which we are conscious, are conceived to belong to every object in which motion is observed. But as our knowledge increases, life and animation retire from our view. Time and experience discover to us, that matter, however modified or combined, is wholly destitute of sensation and activity. We are thus led to the important truth, a truth which lies at the foundation of physical science, that matter is essentially inert; that all its changes are produced by the operation of some extrinsick cause, possessing intelligence and power; and that these are attributes, not of matter, but of mind.

But in abandoning the prejudices of our childhood, we are in danger of embracing other opinions equally wide of the truth. The constitution of our nature leads us to refer every change which we witness to the operation of an efficient cause: but what is this cause? is a question to which very different answers have been given; and it cannot be denied that some of them are whimsical and extravagant in no small degree—Such is the irrational and atheistical doctrine of Spinoza, that there is in existence but one substance, possessed of two attributes, thought and extension; and that by their modification, souls and bodies of various kinds are produced, with all their operations and changes. Such is the wild hypothesis of Dr. Cudworth, who maintained the existence of a plastick nature, a vital and spiritual, but unintelligent and necessary agent, created by the Deity for the execution of his purposes. Such is the Epicurean doctrine, according to which the world was made by a fortuitous concourse of atoms, and that all its changes take place by chance, without the efficiency and superintendence of a governing mind. Such is the fundamental doctrine of the Hutchinsonian philosophy, that God has created a subtle fluid which pervades the whole universe, and is successively in the condition of fire, light, and air; and which produces, by its circulation, the motions of the planets, the variations of times and seasons, the growth of plants and animals, in short, all the effects which, they conceive, are falsely ascribed to gravitation, or the principle of attraction. And such also is the system of Leibnitz, who supposes that the universe, both of matter and mind, consists of monads; which, by the gradual and successive evolution of their own internal powers, produce all the changes which they undergo, from the beginning of their existence to eternity, independently of any external influence whatever.

To these different accounts, and to all others of a similar character,

it may be decisively objected, either that there is no evidence of the existence of the cause which they assign for the production of physical events, or that it is inadequate to produce the effects which are ascribed to it. Thus, the learned author of the Intellectual System, could give no sufficient proof of the existence of the plastick nature, which he supposed to be employed in executing the purposes of the Divine Being. There is no proof of the existence of the subtle fluid, as described by the Hutchinsonians; and if its existence were proved, it could not be the proper efficient cause of any thing.

There are many persons who so far mistake the matter, as to consider what are usually called the *laws of nature*, as the efficient causes of the phenomena to which they relate. But what is meant by a law of nature, when used in relation to the succession of physical events? It must be understood as an expression of a *general fact*, to which, from its constancy and uniformity, we have been led to give a distinct name; or it must be understood to denote the *rule* or *mode* according to which the Divine Being operates; the *rule* which he has prescribed to himself in the production of natural events. This is the view which has been taken of the subject by the most distinguished philosophers. "Rules and laws of nature," says Dr. Reid, "are called causes, and such they are esteemed by the ignorant, and by the half learned. But those of juster discernment see that laws of nature are not agents. They are not endowed with active power. They are only the rules according to which the unknown cause acts." "What are the laws," says the profound Dr. Butler, "by which matter acts on matter, but certain effects, which some having observed to be frequently repeated, have reduced to general rules." "After what has been said," observes Mr. Stewart, "it is hardly necessary to take notice of the absurdity of that opinion, or rather of that mode of speaking, which seems to refer the order of the universe to *general laws* operating as *efficient causes*. Absurd, however, as it is, there is reason to suspect, that it has, with many, had the effect of keeping the Deity out of view, while they were studying his works."

The ambiguity of the word *cause*, and of the other terms related to it, contributes to embarrass our minds when studying this subject. It is highly important that we should carefully distinguish between the different meanings of this word, according as it expresses the agency of mind in the production of an event, or merely the antecedent of two connected events. This cannot, perhaps, be done more accurately than in the language of Mr. Stewart—"At present, it is sufficient," says this perspicuous and elegant writer, "for my purpose to remark, that the word *cause* is used, both by philosophers and the vulgar, in two senses, which are widely different.—When it is said, that every change in nature indicates the operation of a cause, the word cause expresses something which is supposed to be necessarily connected with the change, and without which it could not have happened. This may be called the metaphysical meaning of the word; and such causes may be called *metaphysical*, or *efficient causes*. In natural philosophy, however, when we speak of one thing being the cause of another, all that we mean is, that the two are constantly conjoined, so that when we see the one, we may expect the other. These conjunctions we learn from experience alone, and, without an acquaintance with them, we could not accommodate our conduct to the established course of nature.—The causes which are the objects of our investigation in natural philosophy, may, for the sake of distinction, be called *physical causes*."

The connexion between physical

causes and their effects, or in other words, the connexion between antecedent and consequent in a succession of physical changes, is learned exclusively by experience, and in no instance by reasoning a priori, from the former to the latter. It results not from necessity, but from will—from the will of Him who established the order of events, and who, by his immediate and incessant agency, produces the innumerable changes which we witness in the course of nature. How do we know that heat expands different bodies? How do we know that impulse produces motion? In short, how do we learn that any natural event is uniformly connected with any other? Certainly by experience alone. The connexion between them is widely different from that which is supposed to exist between a mathematical proposition and its corollaries. The latter may be demonstrated, the former cannot. Its existence is proved by experience, not by demonstration or reasoning. But experience discovers only what is, not what must be; it gives us information of facts, not of necessary connexions; by it we learn what events are constantly conjoined and the manner of their succession, but it gives us no knowledge of the invisible link which connects them together. There is no absurdity in supposing, that a connexion which we have observed to be invariable in time past, should have no existence in time to come. But if the connexion between physical events be necessary, this supposition is not only false, but absurd. The constitution of our minds, indeed, leads us to believe in the permanence and stability of the order of nature, and that the conjunctions which we have observed in time past, will continue in future. But this truth is not necessary, and the contrary implies no absurdity. The permanence of the order of nature depends entirely upon the will of the Almighty, who may continue, or suspend his operations according to his pleasure. There can be no doubt, that if we had been uniformly accustomed from our infancy to an order of events, to laws of nature, widely different from the present, they would appear to us equally natural, and equally necessary, with those which are actually found to exist.

Efficiency and causation can never be separated from mind, from a being possessing some degree of intelligence and activity. To suppose that one event produces another, and that matter acts upon matter by a real, but unintelligent and necessary efficiency, cannot, therefore, be admitted by any person who carefully considers the subject. We are thus constrained to believe, that the innumerable events and changes which we witness in the material world, are not merely governed, but immediately produced, by the efficiency of God.

The succession of events in the intellectual world is equally dependent upon the will of God, and equally removed from the influence of unintelligent necessity. That one state or operation of mind is uniformly connected with some other state or operation, must be ascribed to the will of Him, who formed our constitution, and who ordained those laws and principles of thought, by which the succession of intellectual operations is regulated. Similar remarks are applicable to the mysterious, but certain connexion which we discover to exist, in our present condition, between the state and operations of our minds, and the changes which take place in surrounding material objects. We learn by experience that certain changes in our bodily organs are followed, uniformly, whilst we are in health, by corresponding changes in the state and operations of our minds; and on the contrary, that certain acts of our minds are uniformly followed by corresponding changes

in our bodies. These, like all other connexions among created existences, depend exclusively upon the pleasure and appointment of the Author of nature.

After the preceding discussion, I trust it will be evident, that the theory of utility proceeds upon a view, essentially erroneous, of the nature of those connexions which, by experience, we discover between different events, between different actions and their consequences. These connexions depend not on any imaginary necessity in the nature of things, but upon the appointment of God, who ordained the course of nature, and whose providence determines and regulates all its connexions and tendencies. To discover the origin of the essential rules of righteousness, we must carry our thoughts beyond contingent and constituted connexions. For the question naturally presents itself, Why has God commanded us to observe these rules? It cannot be answered that he has done so, on account of the tendency of this observance to promote our own happiness and the happiness of others; since this very tendency results entirely from his own appointment. We are, therefore, led to the fundamental and important truth, that love to God, justice, veracity, &c. are commanded by him because they are agreeable to his holy nature, because they are approved by him as intrinsically right and excellent; and for this reason it is, that he has connected a strict regard to them with our highest welfare and enjoyment. It is a manifest absurdity to imagine that they are agreeable to him solely on account of their tendency and consequences, since this tendency and these consequences result entirely from the constitution and course of nature which he himself has ordained. In like manner it may be remarked, that the destructive consequences of wickedness cannot be the primary and sole reason why God disapproves of it. These consequences are ordained by himself. They ought therefore to be regarded rather as the effects and evidences of his disapprobation of wickedness, than as the primary ground of it. This view of the subject, if I am not greatly deceived, furnishes a complete and unanswerable refutation of the doctrine of utility. It is surprising its acute and learned advocates have not discovered that they were attempting to build on a foundation of sand,—on a mere prejudice, common, it is true, but no less absurd than common, and which a very slight acquaintance with philosophy is sufficient to detect and to correct.

This theory degrades the nature, and obscures the excellence of virtue and holiness; and really destroys the essential distinction between the virtuous and the vicious, between the holy and the unholy. If a man desire holiness for its own sake, and not merely as a means to an end, he is a righteous man, he is a holy person. The desire of holiness for its own sake, is really holiness itself. But if he desire holiness not for its own sake, but merely as the means of obtaining some other end, he is not a righteous man, he is not a holy person. But this, according to the doctrine of utility, is all that can be expected or required of any man. If holiness be excellent and desirable solely on account of its tendency to promote happiness, it can according to truth be regarded only as useful. If we conceive it to possess any different or higher kind of excellence, we deceive ourselves. No other excellence, or beauty can justly be ascribed to it than that which consists in the fitness or adaptation of means to an end. But how does this accord with the common judgment of all good men? "A devout man praying only for happiness," says the pious and profound Mr. M'Laurin,

"without praying for holiness, is a character yet unheard of." Although we are not required, or permitted, even if it were possible, to disregard our own happiness; yet it is certain, that the great subject of the devout man's prayer in regard to himself is, that he may be delivered from sin, and made perfect in holiness. But if happiness be the only ultimate good, and the only ultimate object of desire; and if the value of holiness consist entirely in its utility, might we not expect that the end, and not the means, would principally engage his attention; that happiness would be the great object of his desire and prayer, and not the means of happiness?

It seems from the following passage, that Dr. Dwight was sensible that his account of virtue contradicted the common sentiments of the human mind, and appeared, at last, to depreciate its peculiar excellence. "We are accustomed, says he, to hear so much said, and truly said, concerning the excellence, beauty and glory of virtue, that we are ready to conceive and speak of it as being original or ultimate good, independently of the happiness which it brings with it. Nay we are ready to feel dissatisfied with ourselves and others, for calling this position in question; to consider this conduct as involving a kind of irreverence towards this glorious object, as diminishing its importance, and obscuring its lustre." This appears to be an acknowledgment that his theory is at variance with the moral judgments of mankind; and if so, no other evidence is necessary to prove it erroneous. Theories, whether in physical science, or in morals, are of no authority, unless they correspond to facts. They may afford amusement by the ingenuity which they manifest, and an appearance of simplicity may strongly recommend them to superficial minds; but the cautious inquirer, the true philosopher, will not hesitate to reject them; and for this decisive reason, they do not answer to the facts which it is their avowed object to explain. The facts, which it is the business of the moral philosopher to investigate, are the original sentiments and moral judgments of mankind. In the formation of his system, these are to be regarded as first principles, as ultimate facts, which he is not permitted to controvert or disguise. Is it, then, agreeable to the common sentiments of mankind, that the whole obligation, excellence and beauty of moral virtue, are derived from its utility? Is it agreeable to the common judgment of Christians, that utility alone constitutes the obligation, excellence and glory of holiness? I am persuaded that every man, and especially every good man, will, without hesitation, answer these questions in the negative. As a matter of fact, there can be no doubt, that all men do actually distinguish between the utility of an action, and its moral nature and obligation. There can be no doubt that all men regard justice, veracity, &c. as having an intrinsick rectitude and excellence, which the perception of mere utility never can confer upon any object. And it is equally unquestionable, that all men regard injustice, falsehood, &c. as having an intrinsick turpitude and demerit, which can never result from inexpediency alone. In questions of this kind, the ultimate appeal must be made to the common judgments of men. And if the preceding statements be correct, it is easy to perceive that they are decisive against the theory which resolves the obligation and the excellence of moral goodness unto its utility.

It does not appear possible, upon the principles of this system, to assign any good reason why certain objects, qualities and actions, whose utility is unquestionable, should not also be considered as virtuous. A steam engine, a chest of drawers, a printing press, are eminently useful; why then are they not emi-

nently virtuous? To this it will be replied, that virtue belongs not to inanimate objects, but to living beings. But does not this reply contain a renunciation of the fundamental principle of the system? Does it not concede that utility *alone*, by no means constitutes the essential nature and the measure of virtue? Nor can the utility which belongs to living beings be regarded as the essence and criterion of virtue. The theorist will find it necessary still farther to restrict his definition. A horse and an ox are highly useful, why are they not esteemed highly virtuous? The answer will be, that it is the utility which belongs to beings endowed with reason, that constitutes virtue. Here again the system is still further abandoned. But unfortunately the theorist cannot stop even at this point. We do not esteem as virtuous many qualities and actions of rational beings, the utility of which is undeniable. Superior reason and understanding, a refined sensibility in relation to the pleasures of the imagination, a capacity for patient and persevering application, a talent and a habit of self command, which no temptations can overcome, are eminently conducive to our comfort and happiness. As their utility is undeniable, why are they not regarded as the objects of moral approbation? By what criteria are they distinguished from holiness? To this it may be replied, that these qualities and actions, although useful, and excellent according to their peculiar nature, are not holy, because they do not essentially involve a conception of a moral law, and an obedient regard to the will of the Supreme Lawgiver. If you answer in this manner, you answer correctly; but in so doing you completely abandon the system, which represents utility alone as the essence and measure of all moral excellence.

This theory, besides, is founded on a very confused and inaccurate view of the principles of our constitution, and of the intellectual phenomena of which we are conscious. In what does that happiness consist, which, according to this system, is the only ultimate good; and from their ministering to which, virtue and holiness derive their whole value? Passing by the pleasurable sensations arising from our bodily organization, in which none but an Epicurean will place our supreme good; it appears that happiness ought rather to be considered as a constituent element of other operations of mind, than as being itself a separate state or affection of mind. The Author of our constitution has made certain intellectual operations naturally agreeable, separate from their consequences. The exercise of the rational principles of our constitution, of the social and benevolent affections, of the moral virtues, and of holiness in the renewed soul, is in itself pleasant and delightful, apart from any consideration of the remote consequences with which it may be connected.

Such is the admirable adjustment of the different original principles of our nature, that the attainment of one primary object of desire is most frequently subservient to the attainment of others. Superior understanding and knowledge form an ultimate and primary object of desire to all men. This object is regarded, however, not only as excellent and desirable on its own account, but also on account of its subserviency to the attainment of other original and ultimate objects of desire. Its utility in procuring esteem, power, superiority, the advantages of society, and bodily pleasure, is apparent to all; and this serves still farther to recommend it to our regard. Similar remarks may be made in relation to most of the objects which are naturally agreeable to our minds. They are excellent and desirable in themselves; and their value is enhanced in our estimation

by their use in procuring other agreeable and desirable objects. Such is the admirable harmony, and the mutual subserviency of the different original principles of our constitution; illustrating in a very pleasing and impressive manner the wisdom and the goodness of our Creator! Moral goodness, in like manner, is excellent and desirable in itself. Its intrinsick value is peculiar and superlative. But, like every other ultimate good, it derives an additional recommendation from its utility, from its subserviency to the attainment of other excellent and desirable objects.

From these remarks it will be evident, that there must be some objects which are viewed by us as good and valuable, and desirable, on their own account, and not merely on account of their relation to other objects. What then are these objects? And which of them has a better claim to be regarded as an ultimate good, as excellent and desirable for its own sake, than holiness itself? Is it knowledge, or power, or esteem, or superiority to others, or society, or mere bodily pleasure? Does it accord with reason, or with piety, to assert that virtue and holiness derive their whole value, from their subserviency to these things, or to any of them? No good man can assert this, without contradicting every dictate of reason, without doing violence to every sentiment of piety. From the quotation before given, Dr. Dwight appears to have been not insensible of this. The theory of utility ought therefore to be rejected as unreasonable, and, indeed, as profane.

I trust then it may be concluded, that there is no advantage, either to ourselves or to others, separate from holiness, to which it may be subservient, which is better entitled to the high character of an original and ultimate good, than is holiness itself. The infinite goodness of God has made the exercise of holiness pleasant and delightful to all those, who are so happy as to be put in possession of it. He has also connected with it, the possession and enjoyment of the most excellent and desirable objects, both in this world, and in the world to come. The blessings which he has connected with it, prove that he regards it as right and excellent,—not surely on account of its consequences; for these proceed from his own appointment, and plainly evince his previous approbation. The theory of utility, although sometimes maintained by virtuous and holy men, is far from being what we might naturally expect from them. For a man, destitute of holiness, and without any discernment of its true nature and excellence, to maintain, that holiness has no other value than that which is derived from its utility, is very natural. But that one of spiritual discernment, and gracious endowments, should unite in these unworthy and irreverent notions, is wholly unnatural; it is altogether out of character. That happiness appears to follow obedience, and misery appears to follow transgression, by natural consequence, will prove only, that God governs the world by general laws, and according to an established constitution. These consequences appear natural, because they are constant and uniform; and most certainly we ought to acknowledge the hand and counsel of God in them, no less than in those, which, on account of their deviation from the usual course, are looked upon as supernatural and miraculous.

THE PRESBYTERIAN.

No. I.

It may be recollected that *The Christian Advocate* was preceded by a similar publication, entitled *The Presbyterian Magazine.* In exchanging the latter title for the former, the chief reason was de-

clared to be, a desire to free the work from a sectarian aspect. At the same time, to prevent all misapprehension, and to make known explicitly what were the views and intentions of the present editor, by whom the change was made, the following explanation was given in the Prospectus—

"This miscellany has indeed been employed, and it is intended that it shall always be employed, to vindicate and explain, in a seasonable, temperate and candid manner, the Presbyterian system, both as to doctrine and church government. Fairness to all concerned requires this distinct avowal. It is, nevertheless, equally true, that more than nine-tenths of its pages ever have been, and it is designed that they ever shall be occupied, with discussions, information and intelligence, in no respect sectarian; but in which *all who hold the great doctrines of the Protestant reformation* may, alike, find their favourite sentiments supported, and their minds interested and gratified. It is regarded as a happy and honourable distinction of the Presbyterian system, that it does not unchurch other communions. The Presbyterian Church, while she maintains, with decision and firmness, what she considers as "the faith once delivered to the saints," and gives an unequivocal preference to that form of government and discipline which she adopts as the most scriptural, holds, notwithstanding, no *exclusive* sentiments, in regard to other orthodox Protestant churches; but can cherish toward them all a true and sisterly affection. She, in short, never doubts or abates her claim to be *a* church, and never speaks of herself, in the language of exclusion, as *the* church."

Whether in consequence of this explanation or not, is unknown to us, but the fact is so, we have been favoured, from the commencement of our editorial labours to the present time, with a number of subscribers from the Protestant Episcopal, Baptist, and Methodist denominations. Nor are we conscious of having ever inserted in our pages, a single sentence that was calculated to wound the feelings, however it might differ from the creeds, of the members of these denominations. We are able still to say, as we said in the preface to our second volume—"*The Christian Advocate*, although a *Presbyterian*, is not a *sectarian* work. The editor refers with confidence to the volumes now completed, for proof that the pledge which he gave on this point in his prospectus, has been fully redeemed. What denomination, holding the doctrines of the Protestant reformation, has been attacked, or named with disrespect?" After something more in the same strain, the paragraph from which we quote concludes thus—"He [the editor] regards as brethren all who appear to love our Lord Jesus Christ in sincerity, and to hold fast the great and essential truths of his precious gospel. He unfeignedly rejoices in the success of their efforts to do good; and believes that he shall never offend them, unless offence shall be taken for repelling attacks on the denomination to which he belongs."

In the foregoing quotations, it will be observed, that there is not only an engagement carefully to avoid giving offence to other denominations, but a promise also, that "this miscellany shall always be employed to vindicate and explain, in a seasonable, temperate, and candid manner, the Presbyterian system, both as to doctrine and church government;" and in "repelling attacks on the denomination to which the editor belongs." Now, having, as we think, fulfilled our engagement on the side of catholicism and forbearance—having studiously endeavoured, in teaching and vindicating the doctrines of the Presbyterian church, to do it in the

least offensive manner possible; and having said next to nothing, in commendation of the particular order and form of government of that church—we believe the time has come, in which we cannot, in good faith and a clear conscience, any longer forbear to repel aggressions. We feel as if the very title of our work, *The Christian Advocate*, would reproach and condemn us, if we should now refuse pointedly to withstand the attempts which have recently and publickly been made, to prove that the whole order and government of our church, and of all other churches, except the Protestant Episcopal and the Romish,* are wholly without support or warrant in the volume of inspiration; and as the consequence of all this, that those who belong to these excluded churches, members and ministers alike, have no hope for eternity, but what they may derive from "the uncovenanted mercies of God;" from mercy, which, as we understand the strange phrase, the Father of Mercies possibly *may*, but which he has made no promise that he *will*, extend to persons in their situation.

Never, so far as we know, did this monstrous dogma—we cannot call it by a softer name—find in our country a publick advocate, in any man calling himself a Protestant, till a little more than twenty years ago. It then received from Dr. Mason and Dr. Miller, the rebuke and the confutation which it deserved. The excitement which it produced subsided gradually, and we hoped it had become finally extinct. Not long since, however, it was revived in the South, by Bishop Ravenscroft. His first publication on this offensive topick was sent to us, with the expectation, we believe, that we should notice it. This we declined to do; not only from the strong reluctance which we felt to engage in controversy, but also from the hope that Bishop R.'s performance would silently sink into its merited oblivion; and from a persuasion that if it received a reply at all, that reply would with most propriety be made—as we knew it could be well made—in the region in which the provocation had been given, and where, of course, it was most sensibly felt. A reply was accordingly made by Dr. Rice; and we indulged the hope that the controversy would be confined to him and the Bishop—With this we should have been perfectly satisfied. But Dr. Rice has been assailed, and not in language and manner the most courteous, in this city. The monstrous doctrine we have mentioned, is now proclaimed all around us; and Bishop Hobart, its original promulgator in the United States, has given it countenance, in a sermon which he lately delivered in Philadelphia, and which has since been printed and widely circulated.

Can any one, friend or foe, reasonably expect that, in these circumstances, we should retain our avowed principles, and yet remain silent? Would it not savour of indifference, timidity, or a distrust of our cause, if we should still hold our peace? Let it be well observed, that we do not "bring the war." It is brought to us; and it is a war of extermination. It seeks to destroy our church, root and branch. It calls on us to abandon all the sacred institutions in which we have been nurtured, or to abandon, as the

* We believe we do no injustice to the advocates of the opinions we here state, in representing them as extending their charity to the church of Rome. They would probably charge us with not doing them justice, if we did otherwise. Yet it seems rather strange, that notwithstanding their charity for the Romish church, they are as loud as any, in proclaiming that she is the great Anti-Christ of the New Testament. Mr. Croly makes her exclusively so; not allowing even Mahomedans to be a limb of "the beast." Alas! for the poor Lutherans, Presbyterians, Congregationalists, Baptists, and Methodists, that they should be in a more deplorable condition—more fully excluded from the merciful promises of God—than the members of Anti-Christ himself.

tremendous alternative, all hope in the covenanted mercies of God. We certainly shall do neither; and we believe we are able to give good and satisfactory reasons, for our stedfastness in the faith of our fathers. We shall endeavour to conduct the controversy with a Christian spirit; but we must be expected to speak plainly. In any other way we cannot do justice to our cause.

Let it be distinctly understood, that it is only with those in the Protestant Episcopal Church who hold the obnoxious *exclusive* principle we have mentioned, that we wish to be at issue. We do not believe that a majority of the members of that church, either in this country or in Britain, have adopted that principle. It is, in fact, not a Protestant but a Popish principle. So it has been considered and treated, by many able writers of the English established Church, both in former and later times, as we propose to show hereafter. In defending this principle, however, its advocates find it essential, to attempt to prove that diocesan episcopacy is absolutely indispensable, in the constitution of a true church of Christ. This unavoidably introduces the whole controversy, in relation to the nature of the episcopal office, as taught in the New Testament. We shall, therefore, be under the necessity of canvassing this point; but we shall aim to do it in such manner, as not justly to offend those who give the most decided preference to what is called Episcopal church government, provided they infringe not our claim to be also a true church of the Lord Jesus Christ. We believe that Presbyterian bishops, have as much authority from the sacred records, as any bishops in Christendom; but we do not say or believe, that there are not bishops of equal authority, in other churches. As stated in our Prospectus, we claim to be "*a* church, but not in the language of exclusion, *the* church."

It is known to all who are acquainted with this subject, that it has been long and ardently debated. We do believe that all that can properly be said on it, has been said already; and we believe too, that it has been as well said, on the one side and on the other, as it is likely ever to be said again. But if what we regard as old fallacies are broached and urged anew, the old correctives must also be applied; that the incautious and uninformed may not be misled. Much that we expect to introduce, will be in the form of quotation. We have no ambition to cast truth into our own crucible, that we may bring it out in a new form, when we find it already honestly and fairly coined to our hand. We trust that our brethren of the Presbyterian church will afford us all the aid we may need: for we are well satisfied that our opponents do not possess a *monopoly* of the learning and talent, any more than of the true religion, of our country.

It is the design of this paper only to commence a series, and to indicate what will be its character and scope. Having done this, we shall in our next number, call the attention of our readers to an important part of the discussion contemplated.

The Editor of the Christian Advocate.

Review.

REV. CHARLES G. FINNEY'S SERMON.

(*Continued from p. 558, Vol. V.*)

Having made these remarks upon the general object of the sermon, and having shown the fallacy of the main point assumed, that the objections which ministers and Christians make to the new measures are the same as those of the impenitent, and

grounded on the same reasons, and having thus exposed the unsoundness of the argument, and shown that the main point to be supported is without foundation, and that there is yet no proof of a likeness of character between the two classes of objections to the new system; I proceed to a more particular examination of the several parts of the sermon.

That which may be styled the doctrinal part of the sermon is the author's illustration of the declaration of the text, that two cannot walk together except they be agreed. He thinks it is an agreement in feeling. And though the text means God and man, his purpose requires him to consider it as spoken of one man walking with another.—The following extracts will give his view of it:

Page 3—6. "All pleasure and pain—all happiness and misery, belong to the mind—all sin and holiness have their seat in, and belong to, the *heart*, or affections. All the satisfaction or dissatisfaction, pain or pleasure, that we feel in view of any truth or thing presented to our minds, depends entirely upon the actings of our affections at the time, and *consists in these actings*. If it fall in with, and excite, and feed *pleasurable* affections, we are pleased *of course*; for in these pleasurable affections, our pleasure or happiness consists. The higher, therefore, these affections are elevated by the presentation of any thing or truth to our minds, the greater our pleasure is. But if the thing or truth do not fall in with our affections, it cannot please us; if it be *aside* from our present state of feeling, and our affections *refuse to follow*, we shall either view it with indifference, our affections being otherwise engaged, or if it press upon us, we shall turn from and resist it." "If the subject be exhibited in a light that is below our present tone of feeling, we cannot be interested, until it *comes up to our feelings*; if this does not take place, we *necessarily* remain uninterested; and if the subject, in this cooling, and to us, degraded point of view, is held up before our mind, and our affections struggle to maintain their height, we feel displeased, because our affections are not fed, but opposed. If the subject be presented in a manner that strikes far above our tone of feeling, and our affections grovel, and *refuse to rise*, it does not fall in with and feed our affection, therefore we cannot be interested; it is enthusiasm to us, we are displeased with the warmth in which our affections refuse to participate, and the farther it is above our temperature, the more we are disgusted. These are truths to which the experience of every man will testify, as they hold good on every subject, and under all circumstances; and are founded upon principles incorporated with the very nature of man." "A refined musician is listening almost in rapture to the skilful execution of a fine piece of harmony—throw in discords upon him; he is in pain in a moment. Increase and prolong the dissonance, and he leaves the room in disgust.—You are fond of musick; but you are at present melancholy—you are in great affliction—you are inclined to weep—the plantive tones of an Æolian harp light softly upon your ear, and melt around your heart—your tears flow fast—but now the din of trumpets, drums, and cymbals, and the piercing fife in mirthful quick step breaks upon your ear, and drowns the soft breathings of the harp—you feel distressed—you turn away and stop your ears. The harp touched and melted your weeping affections, it fell in with your *feelings*; therefore you were gratified.—The martial musick *opposed* your state of feeling, you was too melancholy to have your affections elevated and enlivened by it: it therefore *necessarily distressed you.*" "Your heart is glowing with religious feeling—you are not only averse to the introduction of any other subject at that time, but are uninterested with any thing upon the same subject that is far below the tone of your affections. Suppose you hear a dull man *preach* or *pray*; while he remains dull, and you are warm with feeling, you are not interested, you *cannot* be, for your affections are not fed and cherished, unless he comes up to your tone; if this does not happen, you are distressed and perhaps disgusted with his coldness. This is a thing of course." "Suppose you are lukewarm and carnal and earthly in your affections; you hear one exhort, or pray, or preach, who is highly spiritual, and fervent, and affectionate; if your affections will not rise, if, through prejudice, or pride, or the earthly and sensual state of your affections, they refuse to enkindle, and to grasp the subject, although you believe every word he says, yet you are not *pleased.* He is above your temperature, you are annoyed with the *manner*, and fire, and spirit of the man.—The higher he rises, if your affections grovel, the further apart you are, and the more you are displeased. While your heart is *wrong*, the nearer *right* he is, the more he burns upon you, if your heart will not enkindle, the more you are disgusted."

Here, then, we have the theory of the sermon before us; and as I think, also, the theory of the whole system of the author's measures for promoting revivals. Some of his language would lead us to infer that he meant to embrace what is called the *exercise scheme*, that all sin and holiness consists in voluntary exercises; but from other expressions it appears he does not, unless, indeed, he supposes that all the sensations and emotions of the mind are voluntary exercises, which would be indeed an entire new theory of the mind. He says, "all the satisfaction or dissatisfaction, pain or pleasure that we feel—depend entirely upon the actings of our affections at the time and *consists in these actings.*" According to him, then, all the pleasurable or painful emotions of the mind, are affections, whether they are voluntary or involuntary. These constitute our feelings. And all sin and holiness consists in these also. And he uses *feeling* and *heart* as synonymous terms. Does he mean, then, that all the pleasurable and painful emotions we have are of a moral nature, and either sinful or holy? Does he mean, that holiness is the same thing as happiness, and sin the same thing as misery? Does he mean, that all warm, lively and happy feelings are holy affections? If he does not mean so, this was the place to inform us, and to make the distinction. And it was incumbent upon him to make it clearly, and let us see the difference between those warm feelings that are holy, and those that are not. I can scarce think that he believes all warm and happy feelings are holy; but I have looked in vain for any information to the contrary.—"Your heart is glowing with religious feeling." What is religious feeling? It was all important that he should tell us, because all his conclusions were based upon it; and a mistake here, would lead us entirely astray. Does he suppose it impossible to mistake, and that the man who thinks he is awake, and full of religious feeling, is of course right in thinking so? How can a church know when it is their duty to "shake off their sleepy minister," without being informed what it is to be awake, and what it is to be asleep? Or, is it impossible to mistake? Is the consciousness of being *warm* in our feelings, on the subject of religion, certain evidence that we are in a right state of mind? And if a minister does not so preach and pray that "our affections are fed and cherished," is that certain evidence that he is "sleepy," and ought to be "shaken off?" Is religious feeling so much like the inspiration of the prophets, that those who have it know certainly that they are right exactly, without "trying the spirits" by any rule? Or, is the grand rule by which every man is to be judged, and his spiritual state determined, the single question of his agreement or disagreement with the new measures? I conclude this will be the rule adopted in practice, and if this is the rule intended, it should have been more distinctly avowed. The whole drift of the discourse, however, is to establish this rule, though that object is not distinctly avowed.

But, is there nothing said in the discourse, to show that all kinds of feeling are not religious feeling? Yes. On page 10, the author rejects *animal feeling*, as forming no part of religious affection. What, then, does he mean by animal feeling? He gives us no definition; but from what he says of it, it would appear to be that tender sensibility which inclines us to weep, when it is skilfully touched. His language is,

> "Adopt a strain of exhortation or preaching that is calculated to awaken mere sympathy and animal feeling, and you will soon see that there is a perfect community of feeling amongst cold and warm hearted Christians, and sinners; they will all weep and seem to melt, and no one will be offended, and, I may add, no one will be convicted or converted."

I conclude, then, that, by animal feeling, he means emotions of the

tender and weeping kind, such as the musick of the Æolian harp is adapted to excite, and which the introduction of martial musick would greatly disturb. Such feelings as these may be excited in view of religious objects, when presented in a particular attitude, and are, no doubt, often mistaken for religious affections. But they are the result of mere tragick painting, and ought to be carefully distinguished from holy affections. There is, however, another class of animal feelings, such as are excited by "the din of trumpets, drums, and cymbals, and the piercing fife, in mirthful quick step, breaking upon the ear." This class is doubtless excited by religious subjects, as well as the other; and no reason appears why they should not be carefully distinguished from holy affections. Yet, no notice is taken by the author, in this discourse, of this class of feelings, as *animal* feelings, which should not be mistaken for true religion. On the contrary, while he expressly excludes the other class, there is much in his language on the subject of religious feeling, which leads me to conclude that he considers this class of feeling, when excited by religious subjects, to be the very height of holy affection. And this I take to be the *key* to his whole discourse, and to his whole system of measures.

That there are these two classes of animal feeling, each of which consists in emotions of the mind which are involuntary, and are neither sinful nor holy, I think cannot be reasonably questioned. The existence of the class of tender sympathies, which lead us to weep at the sight of distress, is admitted. And is not the existence of the other class equally evident? What are those emotions which are excited by martial musick? Why does the sight of a military pageant attract the attention of the multitude, and kindle, in so many minds, the thirst for military glory? Why does the sound of the fife and drum wake up all the energies of children; and why do we see them, in imitation, marching and counter-marching, with their paper caps, and their weapons of wood? call it enthusiasm, if you will, it is *feeling;* and feeling too, of a lively and animated kind; it is a feeling that is full of fire, and spirit, and life, a feeling that blazes and burns upon you, till you sympathise in it, and burn and glow in like manner, or till you are greatly annoyed by it, and compelled to flee. This feeling sometimes strongly seizes the female mind; and wherever it does, it effects a wonderful transformation. Let a nation be invaded; let their energies be roused for defence; let the genuine war spirit be waked up, and all ages and sexes will participate, in a greater or less degree. Let our wives and mothers and daughters be filled with this spirit, and they no longer appear like the same beings. The softness and delicacy so natural to the sex, is exchanged for masculine boldness. Those fine sensibilities, that tenderness, and gentleness, and kindness, for which we so much admired them, is laid aside. Every nerve is braced; every movement is quick and violent; every look threatens; every eye flashes fire; every word breathes defiance. And some, when dangers press, and help is needed, disregarding that unfitness for rough and hardy enterprises which results from their delicate frame, will fly to arms, and rush upon the foe. And some will outrun their more tardy and phlegmatic husbands and brothers, and be foremost in the field of contest. Such things have been seen. And what is it? It is animal feeling, no doubt, of a peculiar kind; and when it gains possession, it drives out all the animal feelings of the tender class, all the soothing sensibilities and weeping sympathies of our nature, and frowns upon them where they appear in others, at such a time, as objects of ineffable scorn.

Now change the subject. Let religion be presented in such an attitude, and with such accompaniments, as are adapted to affect the nervous system in the same way. Will not the same class of feelings be excited? and will they not burn, and blaze, and glow in like manner? and will they not produce the same effects upon those who are the subjects of them? Have we not examples, in the past history of the church? and are there not present examples before our eyes? And why should it be thought there is any more holiness in this class of animal feelings, than in the tender class?

If the conclusion to which I have come is correct, that, by the fire, and spirit, and warmth, which glow, and blaze, and burn upon us through this discourse, nothing more is meant than mere animal feeling of the martial kind, applied to the subject of religion, the principle will doubtless apply to the leading positions taken in the sermon, and satisfactorily account for them.—Let us make the experiment.

Page 5. "Suppose you hear a *dull man* preach or pray; while he remains dull, and you are warm with feeling, you are not interested, you *cannot* be, for your affections are not fed and cherished, unless he comes up to your tone." This is exactly so, if your feeling is mere animal feeling; but far from it, if it is that holy affection which consists in the love of the truth. If the truth is clearly presented, though it should be done by a dull man, who does not appear to feel it himself, still that truth would feed and cherish your holy affections. And the degree in which your affections would be fed, would depend upon the truth presented, and not upon the feeling of the speaker.—Satan might be the medium of announcing to the angels in heaven, that another sinner has repented, and the tidings would fill them with holy joy, though Satan should appear to have no pleasure in the message himself. But in the sermon, it all depends upon the degree of feeling manifested by the preacher. If that is below your tone, "you are not interested, you *cannot* be."—The feeling in you is fed only by the feeling in him, and not by the truths he exhibits. And being so, it is animal feeling. For nothing is plainer, than that the feeling in one which is fed by feeling in another, is mere sympathy, and animal feeling. It cannot be any thing else.

So also with the converse; in which I conclude he means to suppose one who is in the exercise of Christian feelings, though in a low degree. He applies some terms to him, which, as I should understand them, denote the opposite of Christian feelings; but as he probably means to make an exact contrast, I pass over these. Your affections are low—you hear the ardent man pray or preach—"if your affections will not rise, if they refuse to enkindle, although you believe every word he says, yet you are not *pleased*. He is above your temperature; you are annoyed with the *manner*, and fire, and spirit of the man. The higher he rises, if your affections grovel, the farther apart you are, and the more you are displeased. While your heart is *wrong*, [that is, of low temperature,] the nearer *right* he is, [that is, the higher his temperature,] the more he burns upon you, if it is mere animal feeling, of the kind which has been described." The state of my nervous system is such as to be pleasantly affected only with the soft tones of the harp; but he pours upon me "the din of trumpets, drums, and cymbals," and I am pained and disgusted. But, very different is the case, if it is Christian feeling. Though my Christian feelings, which consist in the love of the truth, are in a low degree, yet if he makes a clear and vivid exhibition of that truth which I love, I am pleased. And with respect to the *manner* of

the preacher, if it is the eloquence of holy love, and I am a Christian, I cannot fail of being delighted with it, though ever so much above the tone of my own feelings. Christians are not unfrequently in a state in which their holy affections are low; but never, I believe, in that state in which the exhibition of that truth which they love does not please them. And while that truth which they love is exhibited, they are not displeased but delighted at the appearance of a high degree of love to it in the preacher. I have never known an instance of the contrary, in the circle of my Christian friends. And among the revival ministers of my acquaintance, I have never known one who was not pleased at the exhibition of a high degree of holy feeling in another, even though his own feelings should not come up to the same temperature. The remarks may hold good, as far as animal feelings are concerned; but will not apply to Christian experience.

Again, Page 6, he says, "We may learn why persons differing in theory upon doctrinal points in religion, and belonging to different denominations, will often for a time, walk together in great harmony and affection. It is because they *feel deeply*, and feel alike. Their differences are in a great measure lost or forgotten, while they fall in with each other's state of *feeling*."

It has often been noticed that those, between whose professed doctrinal views there is the greatest difference, do sometimes thus harmonize. Some have wondered at it; but others have understood it well. The true reason is here given, if by *feeling* is understood animal feeling. But if their *feeling* consisted in the love of what they respectively consider as truth, there would be no such agreement; and the more of that kind of feeling each had, the further asunder they would be. But let two persons, thus differing from each other in their doctrinal views, be filled with the kind of animal feeling which has been mentioned, that is, the *martial* kind, and let their religion consist chiefly in this, and their differences are easily forgotten, for neither will attach much importance to them. They can meet together, and readily join in the same *manner* of expressing their feelings. They can sigh, and groan, and vociferate, in perfect harmony; they can think a noisy and tumultuous meeting a great excellence, and an evidence of the peculiar presence of the Holy Spirit; they can cry out, and fall down, and have "the power," and speak and pray, all at once, males and females, old and young, and find a perfect unison of *feeling* in it all. "It is because they *feel deeply* and *feel alike*." And this accounts for what some have wondered at, that some nominal Calvinists have thought it a high commendation of the new measures, to say they were so much like those practised by the Methodists; and that some Methodists have said the new converts made under these measures were really Methodists, and it was not fair to hurry them into Calvinistick churches, before they had time to discover their proper home.

Again, Page 6. "We see why lukewarm professors and impenitent sinners have *the same* difficulties with *means*, in revivals of religion. We often hear them complain of the *manner* of preaching and praying. Their objections are *the same*—the reason is, that their affections are nearly the same. It is the fire, and the spirit, that disturb their frosty hearts."

By lukewarm professors understand those whose feeling is not *up* to the required temperature, those who have not imbibed this martial spirit. By the *manner* of preaching and praying, of which they complain, understand that *manner* which is expressive of this kind of animal feeling, at its high temperature. It is the spirit of war. It attacks impenitent sinners, and those professors who do not come up to the required temperature, with the same abrupt, harsh, reproachful, and provoking language.

Such professors, being cool, and not having their judgment biassed by passion, regard such treatment as improper, and inconsistent with the meek, and mild, and gentle, and benevolent temper of the gospel; and if they say any thing on the subject they express this judgment. And those impenitent sinners who are displeased on this account, or on any other account, will be most likely to make the same objections. The fact that they make the same objections, is very far from proving a likeness of moral character between them, as has been already shown. But the fact that they are alike "annoyed by the warmth and spirit" with which they are fiercely attacked, does prove, I am willing to admit, that they neither of them enter into this kind of feeling, and have not the same spirit enkindled within them. —They are alike destitute, for the time, of this class of animal feeling. But if the feeling spoken of were the love of the truth, it would produce very different effects upon the impenitent, and upon those Christians whose affections are low. The impenitent would probably be displeased with the truth exhibited, if they felt it at all; and they might complain that it should be urged with so much warmth. But Christians would not be displeased with that truth which they love;* nor would they be displeased to see others love it in a very high degree; nor would they complain that it was urged with too much warmth, provided it were done with decorum, and in the spirit of meekness.

Again, Page 7. "We see why ministers visiting revivals, often, at first, raise objections to the means used, and cavil, and sometimes take sides with the wicked;* —the praying, preaching, and conversation are above their present temperature."

It appears not to be the *truth* which is exhibited, that disturbs them, but the *temperature*.—They often object to this, "at first," which implies, that they often afterwards fall in. Now, this is exactly descriptive of the effect of this kind of animal feeling. Animal feeling in one has a tendency to produce the same kind of animal feeling in another, by mere sympathy; and it often does. So that those who were not affected by it "*at first*," may come into it afterwards. At first they judged with coolness, and disapproved, because what they witnessed was not according to the law and the testimony. But afterwards, when they began to come under the influence of the same animal feeling, their passions overcame their judgment, and their scruples of conscience, and they were prepared to fall in. Many instances of this have no doubt occurred; and they are easily accounted for, if it is animal feeling. They objected, *at first*, because it was contrary to their settled judgment, deliberately formed from the study of the scriptures, and the experience of themselves and others, and their acquaintance with the history of revivals. But they fell in afterwards, because their animal feelings were moved by sympathy till they were carried away. And the less spiritual they were, the more readily they were brought in, because they had less holy affection, and less of the force of conscience to be overcome.

Again, Page 7. "We see why ministers and private Christians differ about *prudential measures*." And "we see the *same person* having very different notions of *prudence*, and consequently practising very differently at different times."

The idea seems to be, that the man whose feeling is at the high temperature, will judge differently as to what is prudent, from the man whose feeling is at the low temperature. And that the man who is at the low temperature, is not, and *cannot* be, qualified to judge what

* Mark this: "Ministers often *cavil* and sometimes take sides with the wicked." Those who make any objections are denounced without ceremony.

is right, in point of prudence, for the man to do who is at the high temperature. It is doubtless true, that the man who suffers his animal feelings to control his judgment, will judge differently when most under the influence of his passions, from what he does when least under their influence. And while passion reigns, he will be very likely to think it right so to do; but when passion cools, and reason resumes her sway, and conscience and the Bible are again suffered to speak, he will be convinced he was wrong in thinking so.

Again, Page 8. "We may learn how to estimate the opinions of ministers and Christians, and *our own opinions*, when our affections are in a bad state."

By *bad state*, understand the *low temperature*, when passion has the least influence, and we have the meaning of the rule. The man who is under the influence of passion, approves of what his passions incline him to do; but the man who is least under the influence of passion, and judges by the known rules of the word of God, will condemn him for so doing. The meaning intended, doubtless, is, that the former is right; but every sober Christian, who means to follow his Bible, must say, that the latter is right. The whole paragraph might be assented to, and the conclusion drawn be exactly the reverse of what the author evidently intended. So with the resolution of Edwards here quoted, "that he would always act as he saw to be most proper when he had the clearest views of the things of religion." All would assent to the resolution; but every considerate man would apply it directly to contradict the sentiments of the sermon. The clearest views, are not those which we have when our animal feelings are most excited, but when they are the least so, when the mind looks at divine things with the greatest calmness and deliberation.

[The remainder of the review, which proceeds in analysing the sermon in much the same manner as is here exhibited, we shall omit.]

SHORT NOTICES OF RECENT PUBLICATIONS.

THE APOCALYPSE OF ST. JOHN, *or Prophecy of the Rise, Progress, and Fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War; and the final triumph of Christianity. Being a new interpretation. By the Rev. George Croly, A.M. H. R. S. L. Philadelphia: E. Littell, Chestnut street, and G. & C. Carvill, New York.* 1827.

We have read this volume with uncommon interest—Yet we must add, with far more *interest* than *conviction*. The writer is unquestionably a man of more than ordinary talents. He is both erudite and eloquent—more eloquent in this work than befits, as seems to us, the patient and cool research, and the deliberate and impartial decisions, which his subject indispensably required. If he had written more like Lardner, and less like Gibbon, the prima facie evidence of the truth of his system would, we think, have been greater. Still, he is highly plausible, and the coincidence between some of the prophecies of the Apocalypse, and the events to which he is the first to apply them, is truly striking. He is manifestly a prejudiced Englishman, and gives to his country and countrymen—certainly worthy of great prominence in any just view of Christendom—an agency and influence unduly great. This notwithstanding, he ought to be carefully read by all who study the Apocalypse; and the excellent compend of church history at the close of the volume, is worth more than its price to every student of prophecy.

As we have intimated that we are not convinced of the truth of Mr. Croly's system, it may reasonably be expected, that we should, briefly at least, assign the causes of our incredulity. We say then, in a word, that on the one hand he gives, in our judgment, undue weight and magnitude to occurrences comparatively unimportant, as fulfilments of prophecy; and on the other hand, sets aside entirely, some of the most momentous events, and such as most deeply affected the state of the church, in the periods to which he refers. To specify in a single instance—we never can have faith in that interpretation of the Apocalypse

which excludes altogether, as Mr. Croly's does, the rise, progress, and extension of the Mahomedan imposture and power. It affected the state of Christendom, during several centuries, more than any thing, or every thing else, that then occurred. The Saracens, as other writers have shown, overran Palestine, Syria, Armenia, the greater part of Asia Minor, Persia, the Hither India, Egypt, Numidia, Barbary, Spain, Portugal, part of Italy, with the principal islands of the Mediterranean sea; and their successors and supplanters, the Turks or Ottomans, by their conquests, and the taking of Constantinople in 1453, put an end to the eastern empire; and thus the whole power which had belonged to imperial Rome was ended—the western empire having been destroyed long before. Had the prophet of Patmos, we ask, in the visions which he received of the entire future destinies of the church, not even a glimpse of all this? It is incredible—We believe that the locusts that came out of the smoke which ascended from the bottomless pit, as mentioned in the 9th chapter of the Apocalypse, were intended to symbolize the Saracens and Turks, and not, as Mr. C. would have it, the infidels and atheists of the French revolution. We must also think that the attempt made by Mr. C., at the close of his work, to prove that the temptation of our Lord in the wilderness, "was in all its parts, a type or visible prophecy of the corruptions of Rome," is an evidence that his love of system (as is common with system builders) had given his imagination a great ascendancy over his understanding and judgment. But let our readers examine and judge for themselves. We have already said, and we repeat it, that the book ought to be carefully perused by all students of scripture prophecy.

ADDRESS TO THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN AMERICA, *on submitting to their consideration the plan of correspondence with the General Assembly, by the Chairman of their Committee, in May*, 1827. *New York: published by G. & C. Carvill. Elliott & Palmer, Printers.* 1827.

The occasion and purport of this address will best be explained by the following advertisement and plan of correspondence, with which it is introduced in the pamphlet before us.

"*Advertisement.*—The author prepared this Address, as the Report of the Committee of Synod; but circumstances, over which he had no control, prevented a meeting with his colleagues to consider it, after it was committed to writing. It was, therefore, read in Synod, not as the production of different persons, but as his own speech; and it is now given to the publick verbatim according to the manuscript.

"If it tend to illustrate, and to vindicate, the principles and the practice of the Scottish Presbyterians, in defence of their civil and religious rights, the end is attained. The notes in the Appendix are additional.

"The Joint Committee of the two Churches who recommended this plan, consisted of the Rev. Dr. Rowan, and Messrs. M'Cartee and Baldwin, from the General Assembly; and Dr. M'Leod and Mr. Chrystie, from the Synod. Mr. Gibson was absent, and expressed no opinion on its merits.

"The plan was unanimously adopted in the Assembly, on the second day of their sessions, May, 1826, and is as follows, viz:—

"*Plan of Correspondence.*—Art. 1. The General Assembly of the Presbyterian Church, and the Synod of the Reformed Presbyterian Church, lamenting the existing separations between the members of the body of Christ; believing that 'all the members of that body, being *many*, are *one* body;' and trusting to the word of God, that these separations will not be perpetual, do *agree* to use all scriptural means, in the exercise of patience and prudence, to bring their several ecclesiastical connexions to uniformity in doctrine, worship, and order, according to the word of God.

"Art. II. In order to bring about this desirable object, on the basis of the proper *unity* of the visible Church, it is mutually covenanted, that the ministers, members, and judicatories of these Churches (treating each other with Christian respect) shall always recognise the validity of each other's acts and ordinances consonant to the scriptures; and yet, that any Church judicatory belonging to either body, may examine persons, or review cases of discipline, on points at present peculiar or distinctive to themselves.

"Art. III. The General Assembly of the Presbyterian Church, and the Synod of the Reformed Presbyterian Church, shall severally appoint two commissioners, with an alternate to each, to attend these judicatories respectively, who shall hold their offices till they are superseded by another choice; and these commissioners shall have the privilege of proposing measures important to the Church of Christ, and of delivering their opinions on any question under discussion; but they shall have no vote on its decision.

"Art. IV. In order to carry the last article into effect, the General Assembly of the Presbyterian Church will, at their ses-

sions in May, 1826, appoint commissioners, who shall attend the succeeding meeting of the Synod of the Reformed Presbyterian Church, provided the said Synod shall have concurred in the above plan of correspondence."

The most of our readers will not need to be informed that this address—one of the most powerful we have ever read—is in favour of the adoption of the plan of correspondence proposed; and yet, that its object has not hitherto been obtained. This we do indeed regret; but it has, nevertheless, neither destroyed nor abated our cordial affection for our brethren of "The Synod of the Reformed Presbyterian Church." We are satisfied that they act on principle, and act as they do because they are sincerely desirous to maintain the doctrines and order of the Presbyterian system, in their integrity and purity. For this we honour and love them; and hesitate not to say that we esteem the points in which we cannot but think them unduly scrupulous, as the very dust of the balance, in comparison with the momentous truths which they stedfastly uphold. These we trust they will continue to hold fast; and if ever they and we should be more closely united, we sincerely wish that we may get rid of at least as much dross, as they may be called to purge away.

On the whole, we entirely agree with Dr. M'Leod, in what he says relative to the proposed plan of correspondence. To this plan we think he has ably, eloquently, and conclusively shown, that his brethren ought not, on their own principles, to object; and yet we think with him also, that they ought not to be unduly urged on the subject. Forbearance will sometimes do far more than importunity. Human nature, like every other kind of animated nature, abhors all compulsion. Men will often do that of their own free choice, to which every thing like driving, will render them inveterately hostile. Indeed, Christians ought never to act, nor ever be expected or desired to act, but upon conviction of the truth, and the full approbation of their consciences.

A SERMON, *Preached at Montpelier, before the Legislature of the State of Vermont; on the day of the Anniversary Election, October* 11, 1827. *By Rev. Thomas Goodwillie, Pastor of the Presbyterian Church of Barnet, Vt. Published by order of the Legislature.*

We know not whether it be more creditable to the author of this discourse, that he had fidelity enough to deliver it, or to the legislature of the state of Vermont, that they had good sense and piety enough to request its publication. It is a plain, sensible and faithful sermon, on a text manifestly appropriate to the occasion—Prov. xiv. 34: "*Righteousness exalteth a nation, but sin is a reproach to any people.*" The great truths and doctrines of revelation are stated without any disguise, and mingled with the reasonings and illustrations which belong to the general subject. There is no garnish or tinsel in the preacher's language, and yet it is sufficiently chaste and correct. There is no approximation to flattery, and yet there is no want of respect to the magistrates and legislators, on whose account the discourse was delivered. We wish that such a sermon were addressed to every state legislature, and to our Congress too, at the commencement of each of their sessions. We subjoin Mr. G.'s address to the governor and legislature of Vermont.

"The customary addresses to the constituted authorities of this state will close the discourse.

"*His Excellency the Governor.*—By the suffrages of the people of this state, you are called to be their chief magistrate. Promotion comes from no quarter, but from God. 'He putteth down one and setteth up another.' 'The Spirit of the Lord God of Israel saith, He that ruleth over men must be just, ruling in the fear of God.' Your high office imposes on you an awful responsibility. To promote the glory of God by promoting the good of the people of this state, is the grand duty of your office. To attain this very desirable end, a deep and lasting sense of your own insufficiency and a firm and entire reliance on Divine aid, are indispensably necessary. The grand design of civil government is to be obtained by the suppression of vice and impiety, the general diffusion of knowledge, and the universal reign of righteousness. In governing the people of this state, you will give praise and protection to them who do well; and you will not bear the sword in vain, but revenge the injuries done to the body politick by executing wrath on them who do evil. Thus, you will not be a terror to good works, but to the evil; and so prove to be the minister of God for good to the people. God only can prosper or frustrate your endeavours. 'The way of man is not in himself; it is not in man that walketh to direct his steps,' therefore, 'trust in the Lord with all thy heart, and lean not to thine own understanding. Acknowledge him in all thy ways, and he shall direct thy paths.' The practice of personal righteousness will make you honourable and useful while you live, and will embalm your memory at death. The prayers of the righteous will be offered to the

throne of grace in your behalf. May your administration 'be as the light of the morning, when the sun riseth, even a morning without clouds; and as the tender grass springing out of the earth, by clear shining after rain.' As a faithful minister of God, may you at last receive the approbation of the righteous Judge of all.

"*The honourable Council, and House of Representatives.*—You are chosen by a free people to fill high and responsible stations. The dearest interests of the state are committed into your hands. The influence of your official acts, whether beneficial or injurious, will long be felt by the people of this state. The duties to which you are called are numerous and arduous. First of all, like the inspired penman of our text, ask that wisdom from God which will be profitable to direct you in all matters. Consult the sacred pages of Divine revelation, and there you will find 'instruction in righteousness' and the most valuable lessons of political wisdom. In the discharge of your duty, every thing connected with the well being of this commonwealth will claim your most careful attention. If righteousness be the only solid and permanent foundation of the publick good, the publick morals cannot be too carefully guarded by salutary laws. If vice be permitted to prevail, it will defeat the grand design of civil government, and disjoint the whole frame of the body politick. Remember your responsibility to 'the Governor of the nations.' Legislate in obedience to the high behests of heaven. Walk worthy of the kingdom of Christ, which is 'righteousness, peace and joy in the Holy Ghost.' May you be an honour and a blessing to your country—and at last may it be said to you, 'Well done, good and faithful servants, enter ye into the joy of your Lord.' Amen."

Literary and Philosophical Intelligence, etc.

A Successful Case of Transfusion of Blood.—Mrs. Shemmonds, of Alrewas, the subject of transfusion of blood, had been in a very precarious state of health for a long time; her medical attendants advised her to change her residence for the benefit of a more salubrious air; accordingly she removed to Longford, in the county of Derby, the place of her nativity; where, after suffering a severe relapse, she sunk into such a state of extreme exhaustion (from the loss of vital fluid), that her friends felt confident that she was dead. Mr. Adams, a surgeon of Tutbury, was sent for, when, after various means had been used in vain, that judicious surgeon performed the very interesting operation of transfusion of blood from a healthy subject into the veins of the exhausted patient, so successfully, that she is now so far recovered as to walk herself out of doors, and continues a living monument of its reanimating effects.—*Chester Chronicle.*

Rare Insects.—"There exists in Livonia, a very rare insect, which is not met with in more northern countries, and whose existence was for a long time considered doubtful. It is the *Furia Infernalis*, described by Linnæus in the *Noveaux Memoires de l'Academie d'Upsal*, in Sweden.

This insect is so small that it is very difficult to distinguish it by the naked eye. In warm weather, it descends from the atmosphere upon the inhabitants, and its sting produces a swelling, which, unless a proper remedy is applied, proves mortal.

During the hay harvest, other insects named *meggar*, occasion great injury both to men and beasts. They are of the size of a grain of sand. At sunset they appear in great numbers, descend in a perpendicular line, pierce the strongest linen, and cause an itching and pustules, which if scratched, become dangerous. Cattle, which breathe these insects, are attacked with swellings in the throat, which destroy them unless promptly relieved. They are cured by a fumigation from flax, which occasions a violent cough."

Africa.—M. Rousseau, the French Consul-general at Tripoli, has despatched to the Geographical Society of Paris a great number of itineraries, accompanied with drawings, and some particular details with respect to the wandering tribes in the kingdom of Tripoli and in the interior of Africa, which will serve as a supplement to his "Genealogical Table of the Arab Tribes." He has also promised to send an exact description of the city of Aleppo. M. Rousseau has been so fortunate as to procure the first volume of the *Ibn-Battoun*, and hopes soon to have a copy of the second volume. This work is the more valuable, as it is known in Europe only from fragments. He has also obtained *Ibn-Khaldoun*, which treats of the Asiatic nations in general, and especially of the Arab Tribes. Finally, M. Rousseau is in possession of a very interesting History of Tripoli, which he intends to translate, and dedicate to the Geographical Society.

On the 31st Nov. last the Middlesex (London) Grand Jury made a presentment in

which they state—"in consequence of the lamentable increase of crime in the metropolis, it was scarcely possible for one body of gentlemen to discharge the duties imposed upon them." They add their regret that "the law should be such as to oblige them to find a true bill against two children, for stealing a one penny bun;" and they remark further, that they wish *solitary imprisonment* to be more extensively put in practice than it had been, in the houses of correction.

Tombuctoo.—It appears that there exists a detailed history of this city, written by Sidi-Ahhmed-Baba, a native of Darawan, a small town in the country of Kentes, which history, however, does not go farther back than the 510th year of the Hejira, the 1116th of Christ. The Arabick author attributes the foundation of this city to a female of the horde of Touaricks, called Bucktou, who established herself in a cabin on the banks of the Nile of the negroes, which was shaded by a bushy tree. She had some sheep; and she delighted in performing the duties of hospitality to travellers of her nation. Her habitation soon became a sacred asylum;—a place of repose and enjoyment for the neighbouring tribes, who were called Tin-Buktou, that is, belonging to Buktou. At length, various tribes came and established themselves there, forming a vast entrenched camp, which was afterwards converted into a great and populous city.

Professor Brocchi, so well known by his numerous works on geology and conchology, and who was employed for five years in travelling through Africa, at the charge of the Pacha of Egypt, as director of a company of European miners, died, just as he was on the point of returning to Europe with the result of his various researches.

On Chains of European Mountains.—The third volume of the Recueil des Memoires de la Société de Geographie is in the Paris press. It entirely consists of the important work of Mr. Bruguière on the Chains of the European Mountains, to which the Prize of the Society was awarded in 1826.

Malaria.—Among the obscure causes which operate to produce malaria in cities and large towns, Dr. Macculloch enumerates public sewers or drains. As one proof, among many others, of the class of intermittent fevers originating from malaria generated in sewers, Dr. M. states, "that at the Salpetriere, at Paris, intermittents were at one period common among the residents confined there; but the malaria of the sewers being suspected as the cause, the diseases of this class were finally and effectually eradicated by making an alteration in the drains."

The last spring, there were upwards of three hundred sail of schooners employed in the British Seal Fishery, and between 350 and 400,000 seals were taken, yielding, on the average, about one ton of oil to every 85 seals.

Coals in the East.—The Dutch papers state, that extensive coal mines have been discovered in Sumatra and Bantam; a very important fact when coupled with the existence of steam navigation.

Davy's Discourses.—The distinguished President of the Royal Society in London has published in a quarto form, the several discourses delivered by him from year to year, while he held the chair of that learned body.

The Coal Trade.—It appears that about 60,000 tons of anthracite coal have been brought to Philadelphia from the two great sources of Lehigh and Schuylkill, this season. We learn that of this quantity something like 27,000 tons have been shipped to New York, Providence, Boston, and other eastern ports, but that owing to the difficulty of obtaining vessels, even at enormous freights, several of these places have but a short supply, and the price of fuel generally has, in consequence, considerably advanced.

A writer in the last number of Professor Silliman's Journal, who makes a scientifick report on the gold mines of North Carolina, observes—

"I entertain the opinion, that the great fall in the price of cotton, will soon begin to produce considerable changes in this country. It will drive part of the labour heretofore applied in that way, into new channels of industry, some to the mines, and some to the production of small grain and corn. This, in time, will not fail to make the gold mines of North Carolina assume a different character, when system, science, and skill will render them extensively productive.

"That these alluvial deposits of gold, can be worked with regular profits, I have no manner of doubt, from my knowledge of the mines of other countries, and from the facts we know concerning these deposits themselves."

Charleston, Dec. 22.

Something Extraordinary.—A gentleman has sent to this Office, just taken from his garden, a fine ear of green Corn, and a Tobacco Plant, both as verdant and thrifty as they could be in the month of August. These evidences of the continued warmth of the season may be seen by the curious.

Religious Intelligence.

A PRESBYTERY IN BUENOS AYRES.

We have before us a letter from the Rev. Theophilus Parvin to the Presbytery of Philadelphia, dated "Buenos Ayres, April 17th, 1827." Mr. Parvin was ordained as a missionary by the Presbytery of Philadelphia, in January, 1826, and since that time has been enrolled as one of the members of that body. About a month after his ordination he sailed for Buenos Ayres, with his wife, a daughter of Mr. Rodney, the American minister, who died at that place. Early in the following April, as appears by the letter before us, he arrived in safety at the place of his destination. Since that time he has been diligently occupied in missionary labours. Having determined entirely to support himself, a considerable portion of his time has been unavoidably spent in teaching. Soon after his arrival at Buenos Ayres, he received the appointment of "Professor of Greek and English," in the University established in that city. This appointment he resigned last summer; finding that he could dispense with its emoluments, and desirous to secure more time for ministerial labours. His chief reliance for support at present, is on a flourishing Academy which he has established, containing at the last accounts about 50 scholars. He has also established, in concert with Miss M'Mullin, who accompanied him from the United States for the purpose, a promising female Academy, to which some of his attention is devoted. While these institutions afford an income adequate to all the wants of his family, they are in fact directly subservient to his missionary views. They promote knowledge and prepare for the reception of evangelical instruction. He has preached regularly first in his Academy and lately in a larger room, selected and fitted up for the purpose. A chapel is greatly needed, and efforts are making to prepare one. The Lord's Supper has been administered three times a year—the first time to 8 communicants, the second to 6, the third to 9, and the last time to 13. He has administered the Sacrament of Baptism only in three instances. He had, at the time of writing his letter, celebrated marriage six times. A Bible Society and a Missionary Society have been established, which meet monthly. A flourishing Sabbath School, of 107 scholars, is also established—it is well attended and increasing. The foregoing statement is derived from Mr. Parvin's communication to the Presbytery, in connexion with a private letter which we have seen from Mr. Torrey. Mr. Parvin's letter concludes as follows. "In conclusion, I am happy to be able to say, that in my academical and clerical labours I have for the last six weeks, been favoured with the valuable services of the Rev. William Torrey. In consequence of his arrival, and the settlement of the Rev. Mr. Brown, of Scotland, in a village of Scotch emigrants about 12 miles from the city, we shall probably find it expedient, as soon as we can receive dismissions from the Presbyteries to which we belong, to form a Presbytery in Buenos Ayres. I have therefore to solicit my dismission from your reverend body, with a view to connect myself with a Presbytery to be organized here. The great difficulty of maintaining any intercourse with those at home, because of the close blockade of our port, must serve as my apology for not having forwarded, some months

since, a communication of a nature similar to the present."

In consequence of the information contained in the letters abovementioned, the Board of Missions of the General Assembly was convened, when two communications from Mr. Torrey, dated August 24th and 25th, were also submitted for consideration, by the member of the board to whom they had been addressed. It appeared that Mr. Torrey was very actively and usefully employed in missionary labours, but that he needed pecuniary assistance.

After serious deliberation on the whole subject, a minute was made, of which the following is a transcript—"Letters were read from Rev. Messrs. Parvin and Torrey at Buenos Ayres, in South America—Whereupon resolved, that Two hundred dollars be allowed for the assistance of Mr. Torrey, and that Drs. Janeway, Green and Ely, be a committee to select and recommend a suitable person, as a missionary to the same region.

On motion resolved, that the committee aforesaid, be instructed, as far as possible, to seek for information respecting the opportunities afforded in the present circumstances of South America, for making missionary establishments in that region; and also into the expediency of employing an agent to explore the country, or any part of it, in reference to the farther extension and building up of the infant Presbyterian church, among the population of South America.

Doctors Janeway, Green and Ely, were also appointed a committee, to correspond with the Missionary Society of the Reformed Dutch Church, on a proposition made by them to this Board, to unite with them in the support of a Foreign mission."

We consider the establishment of a Presbytery, at Buenos Ayres, as one of those interesting and surprising occurrences which distinguish the period of the Church in which we live. A few years since, a prognostick of such an event, would have been ranked among the wildest dreams of enthusiasm. We hope that men of wealth in the Presbyterian church, will come to the aid of the Board of Missions, in the enterprise in which they have engaged, with liberal contributions; and that they will not permit other objects unduly to interfere with this. What object can be presented of equal importance, and of equal interest, with that of propagating the pure Gospel among the millions on our own continent, who are really as destitute of it as the heathen themselves. Donations appropriated to this object, will be sacredly kept to the destination of the donors. We are glad to be able to state, that the committee appointed for the purpose, have the prospect of engaging a promising young missionary, to go to the aid of his brethren at Buenos Ayres. We propose to resume the consideration of this subject, in the coming month.

FEMALE SCHOOLS IN INDIA.

Our estimate of the importance of female schools in India is known to the readers of the Christian Advocate. It has long been our deliberate opinion, that they are absolutely essential in every rational plan for Christianizing that most populous part of the world. The early years of man, in every region of the earth, are past under female care; and it is during those years that moral and intellectual culture is most advantageously commenced. Till, therefore, men are formed in India by mothers who are in some good measure able and disposed to form them to the love of knowledge and of true religion, little will be done in evangelizing the mass of any generation. But at present, the female sex in India are, almost universally, and to the last degree, ignorant and degraded—In India they have not been considered as the fit subjects of education. Hence the importance of female schools under Chris-

tian superintendance. We lately published a communication relative to several of these schools at Calcutta, supported by the charitable contributions of ladies in Philadelphia, of the Baptist denomination. We now insert with great pleasure another communication, of a like character, to an association of ladies, in this city, of the Presbyterian church. This association was originally formed for the support of two Chinese boys, who were sent to the Cornwal school; and who, after making some progress in their education, became uneasy and returned to their own country—not however without the hope that they had imbibed Christian principles which they would never lose. The society then determined to apply their funds and continue their exertions for the support of a female school at Bombay, then under the superintendance of the excellent and now deceased and lamented Gordon Hall—to whom the following letter so justly and pathetically refers. This letter is from the wife of Mr. Graves, the only remaining clerical missionary, of the American Board, at Bombay, and on whom has devolved nearly the whole labour of superintending nine schools. The letter is directed to the treasurer of the association in Philadelphia, by whom the contributions of the society were remitted to Bombay. We commence in our present number the publication of the journal of Mrs. Graves, and expect to conclude it in the coming month; when we also hope to give extracts from "the Report on the subject of Missions," and the other letter mentioned in the communication we now insert.

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Bombay, May 24, 1827.

My Dear Miss M'Calla,—I hope you will pardon the liberty I take in addressing a few lines to you, since *he* to whom your communication was addressed, rests from his labours. O how mysterious are the ways of God! Surely, "his way is in the sea, and his path in the great waters, and his footsteps not known." In *our* view, poor short-sighted creatures, we never needed help more, to carry on the various plans of our mission, than at the time our dear brother was taken from us. However, we know that the stroke was inflicted by Infinite Wisdom, and that God is "too wise to err," and too good to be unkind to his children. Though we know not what he does now, what a consoling thought, "thou *shalt* know hereafter." O! yes, when this mortal shall have put on immortality, and death is swallowed up of life—when we see, as we are seen, and know as we are known, then we shall not arraign the Most High, and say, "what doest thou?" O! how is our strength weakness, and our wisdom folly!!

My dear friend, I forward for your present information, a few extracts from my hasty written journal, which I hope you will pardon, as my particular situation forbids my writing more at present. I shall also forward by this opportunity, a "*Report of our Mission*," by which you will learn the state of the schools, both for boys and girls. This is the best communication I can possibly send you at this time.

The first school, established in Feb. 1826, we now select for your society, and call it "*The First Philadelphia School of Bombay.*" This is one of our best schools, and is taught by a very respectable Brahmin. I would just say to the dear sisters in Philadelphia, be earnest and frequent in your intercessions at the throne of grace, that God would shower down blessings upon these benighted females, and soon make them instrumental of incalculable good to those around them. From this school, one female teacher has *already* been raised up—She commenced her school, under favourable auspices, the first of this month. O my dear sisters, let me entreat you, while you are earnest and affectionate in your addresses at a throne of grace for *this one* school, not to forget the *others*, of a similar kind. And *particularly* those *few feeble labourers* who are yet spared, to do a *little* in this *large* field. Yes, my sisters, I say it with *emphasis*, intreat our kind, covenant-keeping God to thrust forth labourers into his harvest *immediately*.

You will see by my letter to Mr. Ralston, how long the letters, remittance, &c. have been delayed, and how much patience you must exercise, in regard to receiving communications from us. But, "go on, and prosper," my dear friends; the cause is a glorious one, whether you receive frequent intelligence from us or not. It is the cause of God, and *will prosper*, though the powers of darkness oppose it. It is the cause of Jesus, and *will prevail*. Therefore, let us take to ourselves the "whole armour of God," and enlist ourselves under the banner of *this* Captain of our Salvation, and fight, knowing that we shall come off victorious; for "the heathen shall be given to the Redeemer for his inheritance, and the uttermost parts of the earth for his possession."

Present to all the ladies of your Society, and accept the same for yourself, the

affectionate, Christian regards of Mr. Graves and myself, and believe me,

Yours most affectionately,

MARY GRAVES.

A few Extracts from my hasty written Journal.

May 13, 1826.—This morning a teacher was brought me for examination, to commence a third school, two having been previously established by Mrs. Nichols. We all thought it desirable to extend the benefits of female education as much as possible; and having been relieved of my cares by the discontinuance of the boarding-school, I resolved to establish as many as I thought I could superintend alone, as it was pretty certain our two widowed sisters would eventually leave us for Ceylon. After examination, we agreed that he should commence immediately near our house.

May 14.—We are encouraged to hope that the school will prosper, as there were ten the first day. We must not despise the day of small things. When we consider the many obstacles in the way of female education in India, we are surprised that so many have been induced to attend the two schools already established.

May 17.—Our school now contains 24 girls, who appear to promise well. We would be thankful that the strong barrier, which has so long existed, to the utter exclusion of female improvement, is in some degree broken down. O! may the bright rays of the Sun of Righteousness soon shine into the hearts of these benighted pagans.

June 1*st.*—Another school, No. 5th, commenced this morning under favourable auspices. 13 girls.

June 2*d.*—How true is it that "man appoints, but God disappoints." Yesterday we were encouraged to hope that our schools would go on and prosper, without any very particular discouragements, but Satan is ever busy to frustrate every good, as far as he is permitted. This morning, one of the teachers of the first school established came to us, and informed against the teacher who has just commenced the 5th school—said he was a person of vile character—that if we put him into a school, all the other schools which we had established would be ruined, &c. We replied, that we should inquire into the subject, and if what he said proved to be true, we should not employ him. We made diligent inquiry, and found that he bore a good moral character, &c. We now believe that the teacher above alluded to, was induced to report such things of him, because he had not the honour of bringing him himself. Such is the spirit of pride and emulation among them, they all desire to bring teachers themselves, calling them their *own* teachers.

(*To be continued.*)

INCREASE OF RELIGIOUS KNOWLEDGE IN INDIA.

The question is, whether that book which has produced so much good among us, will not produce equal good among others, if sent unto them? Unquestionably it will, and from its past, we may, with safety, argue its future success. It has now been translated into many of the eastern languages, and though these translations have not been circulated so widely as could be wished, yet a happy commencement has been made. Many are now reading the wonderful works of God in their own language; in the native schools where the Scriptures were at first refused and rejected, they are now read without the smallest objection. In Calcutta there are now upwards of thirty native female schools, in most, if not all of which, suitable parts of the Scriptures are taught. The light is spreading in every direction: hundreds have seen the folly of idolatry, though they have not rejected it; many have rejected it, though they have not become Christians; some have become decided Christians, and are now spreading this book among their countrymen. Last year, by a native of some respectability in the suburbs of Calcutta, one of the idols was cast to the moles and the bats, and the temple in which it was worshipped, demolished. The leaven has begun to work, and it will operate till it has leavened the whole lump. From what has taken place we feel morally certain that the idols will all be famished, and that the word of the Lord will have free course, and be glorified. We are not left to conjecture on this subject, we have a sure word of prophecy, unto which we shall do well to take heed; and from it we learn that what we so ardently desire God has promised to perform. He has said, "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth, and it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."—*Rev. Mr. Yates—at the Am. Bib. Soc. Ann.*

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of December last, viz.

Of the Second Presbyterian Church in Philadelphia, the annual collection for the Contingent Fund - - - - - - - -	$52 22
Of the Rev. Samuel S. Davis, per Alexander Henry, Esq., the balance in full of the subscription of $100 of the late Mrs. Benjamin Perkins, of Camden, S. C. for the Ladies of Camden and Salem Scholarship - - -	50 00
Total	$102 22

The Treasurer has received of the Rev. Samuel Bryson, Agent for the Board of Missions, per Rev. Dr. Ezra S. Ely, the donation of Dr. Ely, $10, and of Master Samuel C. Ely, 50 cents, for the Missionary Fund - - $10 50

View of Publick Affairs.

EUROPE.

The latest advices from Europe are from London to the 15th, and from Paris to the 14th of November. The intelligence received is not of great importance or interest, except as it relates to one event; but that one is more momentous, in our estimation, than any which has before occurred since the battle of Waterloo.

BRITAIN.—The British parliament is still in recess. Large contributions are made to erect a monument in honour of Mr. Canning. The great tunnel under the Thames is in progress, and all apprehensions of its impracticability are done away. Plans are forming to get rid of a superabundant population in England, Scotland and Ireland. But at the date of the last accounts, the nation, or at least the publick papers, discoursed of scarcely any thing, except the naval victory of the combined fleet, over that of the Turks and Arabs. Lord Ingestrie, who was the bearer of the official despatches of Admiral Codrington, commander in chief in that action, carried the captured flag of the Turkish admiral—a red banner bearing a crescent and a star—suspended from his carriage, as he travelled through Canterbury, on his route to London.—Great rejoicings took place when the despatches were published. His Majesty conferred on Vice-Admiral Codrington, the grand cross of the order of the Bath; and nominated, at the same time, all the captains and commanders who shared in the dangers of the battle and the glory of the victory, as companions, or knights commanders, of that most honourable order. In a word, almost every officer has received naval promotion. Under the article Greece, we shall give some details of this great naval battle fought in her waters, the bruit of which is now filling the world. Sir Edward Codrington is a pupil of Lord Nelson, and seems to possess no small portion of the enterprise and spirit of his master.

FRANCE.—On Nov. 6th, a royal ordinance was published, by which the existing chambers of deputies were dissolved, and the electoral colleges convoked for a new election. By another ordinance of the same date, seventy-six new peers were created. These measures are manifestly taken to diminish the legislative influence of the liberals, and to increase that of the royal party. In the mean time, the restrictions on the press are suspended, and the printers make good use of the opportunity to speak very plainly of the government, and of their particular grievances. The despatches of the French admiral, in the naval action of Navarino, reached Paris, and the government papers were endeavouring to give it a favourable bearing on the elections. The French fleet before Algiers, has been in action with one fitted out by the Dey. It was a drawn battle; and the Algerines are said to glory, and the French officers are severely censured in some of the papers.

SPAIN.—The king and queen of Spain have been showing themselves to their rebellious subjects in Catalonia and Valencia, and it is said to have had a great effect in pacifying the insurgents. Discontent and insubordination however still exist; and

it is stated that new corps of French troops, not few in number, are entering the kingdom.

PORTUGAL.—It no longer admits of doubt that Don Miguel is on his way to Portugal—probably has ere this arrived there—to assume the reins of government, by the appointment of his brother Don Pedro. Pacifick measures are talked of, but we fear there is little probability that they will be adopted.

AUSTRIA.—It still seems doubtful what part this great power will take, in the controversy of the allies with the Porte. She is sometimes represented as siding with the Turk, sometimes as endeavouring to mediate between the belligerent parties, and sometimes as determined to join the allies. That she has no hostility to the Turkish cause we fully believe, but we do not think she will make herself an avowed party to it.

GREECE—Is at length freed from the horrible devastations and barbarities of the Turks and Egyptians. What will be her ultimate destiny, time alone can disclose—We hope she will be free. We stated last month that the combined English and French fleets (the Russian fleet being employed in another quarter) had blockaded the Turkish and Egyptian fleets, in the Bay of Navarino—They were joined by the Russians some time in the first part of October. But in the mean time the British and French admirals, on the 25th of September, had a personal interview on shore, with Ibrahim Pacha, the commander in chief of the Turkish forces. He at first acted with arrogance, but eventually agreed to an armistice, and pledged his faith and honour to refrain from all military operations, till the will of his master the Sultan should be known. Yet the very next day, he attempted to elude the blockading squadron, and to carry a large part of his army by water to Patras, with a view to prosecute the war against the Greeks, in that part of the Morea. He was however met by the British squadron, and compelled to return to Navarino. In the neighbourhood of this place, regardless of his plighted faith and honour, he continued to perpetrate barbarities too shocking for detail—He spared nothing, not even the trees and herbage. His desolations were like those of a sweeping conflagration; and it was his manifest design to consume by famine, the wretched Greeks whom he could not destroy by the sword. Apprized of his faithlessness and cruelty, the admirals of the combined fleet held a consultation on the means to be used by them, in the exigency of the case, and in fulfilment of the instructions they had received from their governments. The result was, that they determined, on the 20th of October, to sail into the harbour of Navarino, where the Turkish fleet was moored, with a view to remonstrate with the Pacha, on the violation of his engagements, and to overawe him by seeing himself in a situation to be retaliated on immediately; yet with a fixed determination not to commence an attack on the Turkish vessels, unless compelled to it by an attack from them. The harbour, which is in the form of a crescent, was guarded by forts at its entrance, and the Turkish fleet was extended nearly round the whole—the transports and smaller vessels of war nearest the land, and the ships of the line and large frigates on the outside of them, for protection—There were also six Turkish fire ships, stationed at the mouth of the harbour. The combined fleet entered in three columns, the English and French together on the right, and the Russian by itself on the left—Admiral Codrington having, by agreement, the command of the whole.

The British ships were permitted to pass the forts, and a number of the hostile vessels, without molestation; but preparation for battle was sufficiently manifested as they passed. The British admiral, Nelson-like, steered directly for the admirals of the Turkish fleet, in the centre of the hostile array, and placed his ship between and very near to them both. The first firing was that of musketry from the Turks, at a boat sent to the fire ships; by which a British lieutenant, who commanded the boat, and several of his men were killed. This fire was returned only by musketry, till a cannon shot from one of the Turkish ships was directed against the French admiral. This was immediately returned, and shortly after the action became general. The British admiral soon made a wreck of his two opposing ships; and the French and Russian admirals performed their parts with equal bravery; till the whole Turkish squadron was sunk or subdued, and their batteries silenced. "This bloody and destructive battle," says Admiral Codrington, "was continued with unabated fury for four hours, and the scene of wreck and devastation which presented itself at the termination was such as has seldom before been witnessed. As each ship of our opponents became effectually disabled, such of her crew as could escape from her endeavoured to set her on fire, and it is wonderful how we avoided the effects of their successive and awful explosions." Of fifty-eight vessels of war, large and small, of which

the Turkish fleet was composed, beside forty transports, only eight were left afloat. The rest were burned, sunk, or driven on shore. The loss on both sides was great, but far the greatest on the side of the Turks and Egyptians. On board the Turkish admiral six hundred and fifty were killed—Probably not less than about four thousand of these wretched murderers, for so we esteem them all, met with the due reward of their deeds of blood, in this awful combat. The whole loss of the allies we have not seen stated—That of the British is stated at 75 killed and 197 wounded; and the French and Russians appear to have suffered still more—After the battle, the admirals of the combined fleet sent a message to Ibrahim Pacha, still offering him peace, if he should desist from his carnage, but declaring that the first gun he fired at them, should be the signal for destroying the remainder of his ships, and that it would probably commit his master for a formal war with the allied powers. It appeared, however, that on hearing of the loss of his fleet, he immediately sacrificed all the captives, men, women, and children, which he had in his power—crucifying the priests, or burning them to death at a slow fire—What is to be the end of this imp of Moloch! It is not known what effect this victory will have on the Sultan. Some vessels of the combined fleet have sailed for the Dardanelles; and it is reported that the English, French, and Russian ministers have gone on board a French frigate, that was lying not far from Constantinople. Two American frigates are at Smyrna, for the purpose of affording protection, or a retreat, to our countrymen, and to others, if it should be necessary—The most of the English paragraphists look for a general war with the Turk—If it takes place, humanly speaking, his destruction is sealed—We have thought it right to put on record the foregoing account of one of the most important events of the passing age, although we are aware that most of the leading facts must already be known to our readers.

ASIA AND AFRICA.

No intelligence of moment, from either of these quarters of the globe, beside what is involved in the concerns of Europe, has reached us during the last month.

AMERICA.

The affairs of our sister republicks in the South, are yet unsettled, but on the whole seem to be improving. The war between Brazil and Buenos Ayres is continued, but at present is not active. Colombia is, we think, in the way to be pacified and settled. Mexico is still agitated by the measure relative to the banishment of the Spaniards. From Central America, we have heard nothing of consequence. Peru has now, we hope, the prospect of order and stability. One of our publick agents did mischief there, by an extravagant compliment to Bolivar; but another agent seems to have corrected the evil.

United States.—Congress have entered on the duties of the session before them, apparently with zeal, and as yet, with less animosity of parties than we feared. The anti-governmental candidate for the Speaker's chair was elected by a small majority. The standing committees have been appointed, and the publick business distributed among them. An act has been past, partially providing for the expenses of government, that is, for the expenses of the members of Congress and the officers of government. Some other bills have been reported, and subjects of interest are under discussion; but there has not yet been time to mature important measures.—May the God of Providence continue favourably to preside over the destinies of our happy land, and crown the year on which we have entered with his mercy and loving kindness to all its inhabitants.

TO THE FRIENDS AND PATRONS OF THE CHRISTIAN ADVOCATE.

The Editor of this Miscellany, at the commencement of a new year, and a new volume of his work, desires to bespeak for a few moments, the serious attention of those who believe that the Christian Advocate ought to have a wider circulation and a more effective patronage, to the only way in which such a circulation and patronage are likely ever to be obtained—It is, in a word, by every subscriber who wishes well to the work, doing something, as an individual to promote it. It is believed, that there is scarcely a subscriber who could not, with very little exertion, obtain one subscription in addition to his own, and do this annually. Some could easily do much more. To all who are willing to do more, the usual allowance of twenty per cent. for obtaining subscriptions, and ten per cent. afterwards, for collecting and forwarding them annually, will be cheerfully allowed; and every subscriber is hereby authorized to act as an agent, on these terms. But beside this, the Editor presumes respectfully to press an attention to the first method proposed—that each subscriber obtain another. He can truly say, that he has received many and unlooked for commendations of his well meant labours—and a greater number recently than formerly—connected with the expression of a wish, that the Christian Advocate were more generally read. He therefore hopes that he does not presume too much, in proposing a way in which he is confident the wish in his favour would be gratified. He certainly does think, that the ministers and members of the Presbyterian Church might reasonably be expected to do more than has hitherto been done, to promote a work which excludes much other matter, that it may give in detail all the proceedings of the Supreme Judicature of their church; and which is more employed than any other in explaining and defending the doctrines and order of that church, and in communicating information relative to her institutions, and the operations of the organized bodies under her direction. He requests his readers to consider, whether the Presbyterian church is not really losing ground, for the want of that spirited and zealous patronage of a work devoted to her cause, which other denominations are now extending to similar works, employed to advocate and extend their peculiar interests.